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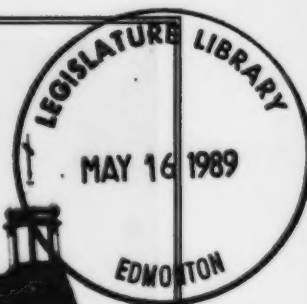
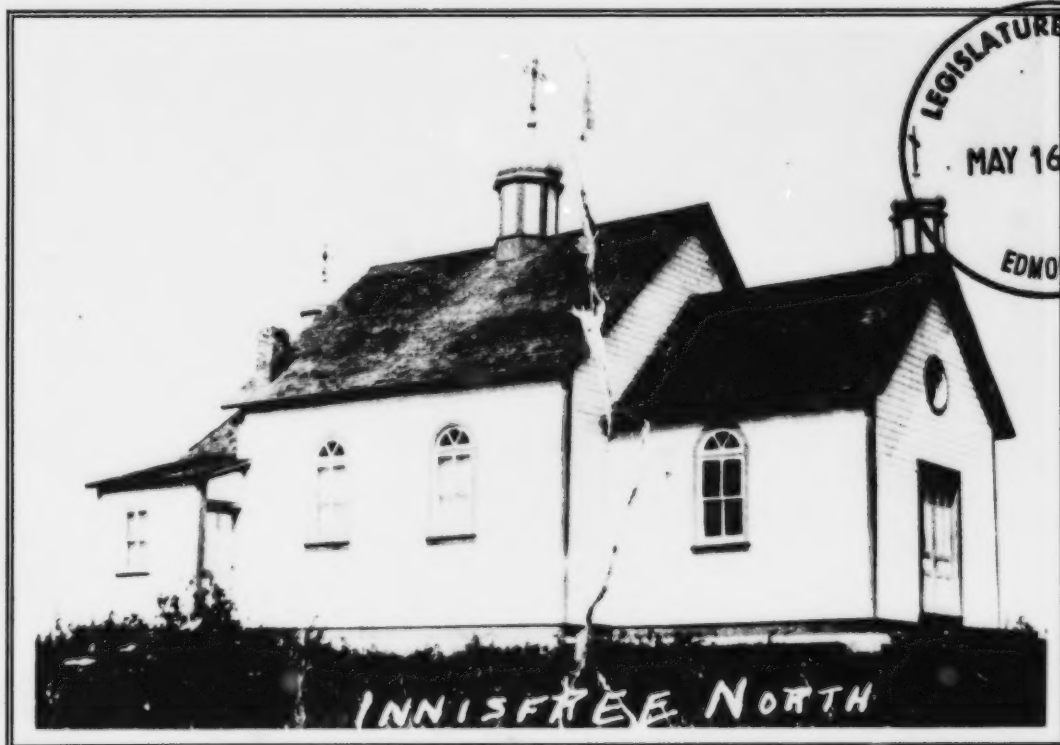
HISTORIC SITES SERVICE

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No. 19
March 1989

HLUS' CHURCH

A NARRATIVE HISTORY
OF THE
UKRAINIAN CATHOLIC CHURCH
AT BUCZACZ, ALBERTA

Andrij Makuch



Alberta

CULTURE AND MULTICULTURALISM

HLUS' CHURCH:
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Abstract

The first Ukrainian Catholic Church at Buczacz, Alberta (also known as Hlus' Church), was completed by 1912, and was known as St. Nicholas Ukrainian Greek Catholic Church. By 1930, the parish had undergone innumerable changes, and was being attended by a second generation of parishioners. Although the church was quite active and well established by this time, it was still served by itinerant Basilian priests from Mundare. There were not enough priests in east central Alberta to allow for each parish to have a resident priest. Although the people of Buczacz were intent on re-affirming their religious beliefs along Old Country forms, the lack of a resident priest proved to be a major obstacle in this endeavor. Nonetheless, although the role of the church in Alberta as a spiritual and community center was not as strong as in Galicia, the Buczacz community of the 1920s continued to see the Church as a guiding force of its existence.

Резюме

Перша українська католицька церква в Бучачі, Альберта, (також відома як "церква коло Глусів") була закінчена в 1912-ому році і деякий час існувала під назвою Української греко-католицької церкви св. Николая. До 1930-ого року в парафії відбулось багато змін, а більшість парафіян були вже другим канадським поколінням. Парафія була досить активною і стабілізованою, проте її і далі обслуговували приїжджі отці Василіяни з Мондер, оскільки в Альберті бракувало священників. Хоча парафіяни Бучачу і старались утримати давні церковні обряди, брак постійного священника в цьому не допомагав. Незважаючи на те, що роль Церкви в громадському і духовному житті парафіян не була такою сильною, як в Галичині, поселенці Бучача і далі вважали Церкву центром свого громадського життя.

The Historic Sites Service Occasional Papers are designed to permit the rapid dissemination of information resulting from Historical Resources programmes of the Department of Culture & Multiculturalism, Province of Alberta, Canada. They are intended primarily for interested specialists, rather than as popular publications for general readers. In the interests of making information available quickly for these specialists, normal production procedures have been abbreviated.

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PREFACE

This report is a narrative history of the Buczacz Ukrainian Catholic church, also known locally as "Hlus' church". This building once stood approximately eleven miles north of Innisfree, Alberta. Today it is located at the Ukrainian Cultural Heritage Village.

The purpose of this study was to describe the activities in and around the Buczacz church in a typical calendar year circa 1928-1930. The information it provides will be used by the Ukrainian Cultural Heritage Village in developing an interpretive framework for this structure.

This report was prepared as part of a contract between the author and the department of Alberta Culture and Multiculturalism, Province of Alberta. Its findings are based on bibliographic research, archival and period photographs, field notes taken both at the original church site and its present U.C.H.V. location, interviews conducted with informants, land title searches, along with as-found drawings and technical reports. It reflects the culmination of nine years of field analysis and archival research by the author and others whose work is cited throughout the volume. The project officer coordinating these efforts was Radomir Bilash. The resulting manuscript was subsequently reviewed for content and updated. Further stylistic changes were introduced by Jaroslaw Iwanus. The cooperation of the Canadian Institute of Ukrainian Studies at the University of Alberta and Mr. Valentyn Moroz Jr. is also gratefully acknowledged.

Historical photographs have proved invaluable in understanding the role of the church and the Basilian Fathers in the community of Buczacz. The photographs were located in a variety of private collections, and were subsequently collected for the Village research programme. In the near future, they will be housed at the Provincial Archives of Alberta. Wherever possible, they are inserted within the text directly following the discussion of the item in question.

The majority of the research for the report was compiled from personal interviews by the author with former parishioners of the church. Many of their reminiscences were recorded on audio tape, and are now housed with the Ukrainian Cultural Heritage Village research programme. Other interviews were documented by various researchers in field note form, and these field notes are also retained by the research programme. A standard format has been followed in citing the various types of interviews used in this report. All taped conversations have been identified as "Interview with...". Telephone conversations have been listed as "Telephone Interview with...". Other conversations have been documented as "Unrecorded Interview with...".

Turabian's Manual of Style for Writers, 4th edition, is used herein as a reference. All measurements are presented in imperial rather than metric terms, as this was the system used during the era under examination.

Throughout the report, the "Revised Library of Congress System of Transliteration" is used for the transliteration of Ukrainian words. Ukrainian language terms relayed during interviews, which do not have accurate English language equivalents and reflect the ancestral dialects of the informants, are italicized in the first instance that they appear. Also, because the pronunciation of Ukrainian words relayed during interviews reflect the ancestral dialects of informants, these words are presented in quotation marks to indicate that they may deviate from the version found in dictionaries. Usually, all transliterated Ukrainian words used in the text are defined in the discussion which follows them. Therefore, any of these words which appear in the text subsequent to their explanation are usually printed in plain typescript form. For additional reference, a glossary of these words has been provided in Appendix D.

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Edmonton. March, 1989.

CHAPTER I

INTRODUCTION

In 1928, the Ukrainian Catholic residents of the Buczacz area were probably pleased with their church and proud of their accomplishments. The entire community had worked hard to erect this structure in 1912, and, over the years, the church was "finished off". The various items needed for church services — vestments, vessels, icons, and so forth — had been acquired; and improvements to the facility had been made — the church had been painted, the yard had been fenced off, a bell tower had been erected, and land for a cemetery near the church purchased. Granted, there were still improvements which could be made, but none of these were immediately pressing.

The church had served the parish well. It was not as large as the churches in Plain Lake or Kiev and it had no church hall, but it was adequate for their needs. It provided a place to worship and to socialize with friends and neighbours on Sundays and holidays.

There were some shortcomings with the church, particularly the fact that the priest lived fifty miles away in Mundare and came to the area only once a month. This meant that extra planning was necessary for special occasions like weddings, and it left the parishioners to take care of most funeral rites themselves. It also made it difficult to provide the children with a full religious education, for the priest did not have time to teach catechism every time he came to visit. (There was some talk that the nuns stationed in Mundare might teach catechism to the children during the summer months — an idea to consider for the future.) In addition, it made the priest something of a stranger. Even though some of the priests had gotten to know the area very well, they were still from "outside" the area. They were, of course, always treated with the respect accorded to their social position.

It would have been ideal to have a resident parish priest, but this was simply not feasible. In the first place, there was a lack of priests available to serve in Canada. Moreover, Buczacz parish could not support a priest by itself — as things stood, the parish struggled to maintain a break-even operation.

Nevertheless, the situation represented a vast improvement over what had been the case in the days of the pioneers. Then, no one was sure when the priest would come. He arrived on a wagon with vestments, candlesticks and other church items in a suitcase and turned a local home into a makeshift church. His stay became "Sunday and all the holy days" rolled up into one. Now, one at least knew that a priest would be in Buczacz or a neighbouring parish on a routine basis.

The lack of a resident priest also meant that the day-to-day operations of the parish were run by the church committee and not by the priest. In some respect, the parishioners viewed this as a positive state of affairs.

Much hard work and personal sacrifice had been necessary to build the parish up to this state. The leading men of the parish — the bratchyky and members of the church

committee — had served faithfully for many years. Pavlo Chmiliar, the diak, had made the trip from Morecambe to Buczacz to lead the congregation during the Liturgy or prayers so many times that people had lost count; and the priests never seemed to tire as they tended to their parishes.

The founders of the parish had done their work well, and the church was now well established. This had been done one step at a time. But much time had transpired from the founding of the parish, and the leading people in the church were starting to age: the parish had stabilized and was now even growing old. It was time for younger people to start taking over.

In 1928, the Buczacz church parish could be said to have been in its zenith. Its pioneering days had ended a good decade earlier, and the period of its decline due to depopulation would not start for another decade. The church had settled into a routine of activity, and it faced no immediate pressing problems. As such, the parishioners were probably pleased with their church and proud of their accomplishments.

CHAPTER II

THE ACTORS AND THEIR ROLES

A. THE BASILIAN ORDER IN ALBERTA

For over 40 years, the religious needs of Ukrainian Catholics in Alberta were administered almost exclusively by priests of the Basilian Order (*Vasyl'iany*). In 1930, for example, 41 of the province's 43 Ukrainian Catholic church parishes were served by Basilians.¹ This situation changed only after the Second World War, when a large influx of European-born priests placed secular clergymen onto the landscape of Ukrainian Catholic life in Alberta.

These figures alone do not tell the whole story of the Basilian influence in Alberta, for the very development of a Ukrainian Catholic church structure in the province must be attributed to them. Arriving early in the century, they worked as missionaries in pioneering conditions. Over many years, they developed a large, stable church structure. In effect, the Basilians not only served the Ukrainian Catholic community in Alberta, but even built and defined it. Understandably, they were proud of their accomplishments and this pride fueled a strong group ethos.²

By the 1920s, the religious situation had stabilized in Alberta and the pioneering period was drawing to a close. The Basilians had developed an extensive network of parishes and support structures to service them. They were no longer missionaries: they had established themselves.

1. Monks on a Mission: The Basilians Come to Alberta

In 1938, a Basilian priest named Neil Savaryn (later the Ukrainian Catholic Bishop of Alberta) wrote a brief history of the Order's work in Canada. In his concluding remarks he noted:³

We have seen how the Basilian Fathers came to Canada to do their missionary work at a most difficult time — both from a material and religious point of view. These early missionaries faced difficulties from two directions. First, they had to contend with Protestants, who showered our impoverished people with dollars, distributed books for nothing, built prayer house and schools, and underwrote newspapers for them — all in an effort to have our people divest themselves of their faith and Rite. Then there were the schismatics — who also showered our people with money (in this case rubles), built churches for them gratis, provided them with church goods (vestments, vessels, icons, and so forth), and paid *batiushky*⁵ to serve them . . .

Our missionaries threw themselves into the fray with virtual apostolic resolve and great personal sacrifice. They went quietly and without fanfare from settlement to settlement teaching the truths of the Catholic faith, warming the hearts of our people with love, building churches

and community halls, and establishing parish schools. Through steady, systematic work, they not only saved that which was threatened in Canada, but also fulfilled their missionary obligations so well that in a short time the basis was laid for a Ukrainian bishop to come to Canada.

The outstanding work of these missionaries was acknowledged by the first Ukrainian Canadian Bishop when he stated: "I came to a diocese in which everything was in order." And today when a diocese has been formed and a second prince of the church, His Eminence Vasyli, is in charge of it, the Basilian Fathers have not forgotten their purpose — their calling — but are making every effort to expand their work.

Our pioneers lived through many hardships, much worry, and difficult times. More than one has gone to his rest after hard missionary work on Canadian soil; others have found that their bodies are now tired and their heads have been covered with grey hair. All the same, they maintain their strong resolve and they can now look with joy into the future, for walking in their footsteps is an entire new generation of young Basilians.

Savaryn's assessment was not far off the mark. The first contingent of Basilians had come to Alberta in 1902.⁶ It consisted of three priests (P. Filas, S. Dydyk, and A. Strotsky), a brother (I. Ianishevsky — the architect of the Buczacz church), and four nuns of the Sisters Servant of Mary Immaculate (A. Lenkevych, I. Shypovsky, T. Vrublensky, and E. Klapoushok).⁷ Several missionary priests had preceded them, but this group represented the first permanent Ukrainian Catholic religious presence in the province. They were reinforced by two additional priests in 1903 and two more in 1905. The entire contingent set up a base near present-day Mundare, Alberta.

The "missionary" aspect of the Basilians' work might best be underlined by the differences in their situations in the Old Country and Canada. In Western Ukraine, the Basilians were in a dynamic phase of expansion, and priests there had the support of an extensive organizational network and numerous colleagues.⁸ In Canada, they were largely isolated and started literally with almost nothing.

The Basilians faced the formidable task of establishing church parishes in the surrounding areas at a time when the large Ukrainian population was concerned with pulling itself out of pioneering conditions. This ground-laying work was complicated by direct and indirect competition for the souls of the immigrant settlers. From 1897, Russian Orthodox missionaries had been visiting colonies in east central Alberta and were making headway in a number of locations. In 1903, a Protestant-backed Ukrainian church movement (initially known as the "Seraphimite" church and later the "Independent Greek" church) started gathering adherents in Manitoba and Saskatchewan and appeared that it might move into Alberta. Protestant sects were busy proselytizing for Ukrainian souls. Even the Roman Catholic hierarchy had initial ambitions to bring Ukrainian souls under its jurisdiction.⁹



Figure 1: Early Residence of the Basilian Fathers in Mundare

The Basilians responded to this challenge by systematically developing church parishes. The process involved constant travelling by the priests. They would go off by horse to the "colonies" with a suitcase full of items needed to celebrate a Liturgy. They travelled from township to township for weeks at a time. When they arrived in an area, the day of the Liturgy "immediately became Christmas and Epiphany rolled into one, with weddings, christenings, and feastdays thrown in for good measure."¹⁰ The process involved long hours and extremely hard work for the priests. An outstanding example can be found with the schedule of Fr. N. Kryzanowsky during the Easter season in 1910, when he covered 192 miles with a team of horses and heard over 2,000 confessions — in addition to performing numerous services.¹¹

In time, the Basilians' efforts started showing returns as parishes were formed and churches built. The building and maintaining of these structures through the voluntary donations of the parishioners was in itself a feat. In Ukraine, monies needed for the church were provided largely by taxes; Canada was a "free country" where immigrant settlers were often reluctant to part with their hard-earned money and ferociously maintained that no one would force them to do so.¹²

The Order developed an impressive base in Mundare for its work in east central Alberta. By 1930, a host of structures was located there: a large and impressive church (see Figure 4); a sizeable monastery/ residence (see Figure 5); a residence for *novitsiaty* (novitiates); a residence for the Sisters Servant of Mary Immaculate; a parish school; a grotto; and a (Ukrainian) hospital. It had also established a permanent station in Edmonton to serve that city and its outlying areas. During the 1930s and 1940s, it established other regional centres in east central Alberta such as Radway.¹³



Figure 2: Visit by Fr. N. Kryzanowsky to Monkman Parish, 1920.

The Basilian Fathers were successful in combatting their competition or at least limiting its influence. The Seraphimite (and later Independent Greek) "threat" did not materialize in Alberta as in Manitoba and Saskatchewan because of the presence of permanently stationed priests and the province's distance from the Seraphimites' organizational centre in Winnipeg.¹⁴ The Russian Orthodox church suffered a severe blow in 1917 when its considerable subsidy was cut off following the Russian Revolution.¹⁵ The Roman Catholic hierarchy quickly seems to have realized that Ukrainians were more likely to abandon their faith altogether before switching to Latin Rite Catholicism and became active in promoting the development of a Ukrainian Catholic church.¹⁶ Ultimately, the Ukrainian Greek Orthodox Church, formed in 1918 largely by disaffected Catholics, provided the Order with its greatest obstacle to (re)claiming the souls of all Galician Ukrainian settlers in east central Alberta.¹⁷

By 1930, the Basilian Order had established itself solidly in east central Alberta. It had developed its base during an intense period of missionary work, and its situation had stabilized. Perhaps the most revealing aspect of the end of this "missionary phase" was the imminent demographic changeover facing the Order, as an older, Ukrainian-born (or trained) generation made way for a younger Canadian-born one.¹⁸



Figure 3: Sisters Servant of Mary Immaculate, Mundare, 1920 .

2. The Itinerant Priests

Buczacz did not have a "parish priest" (*parokh*) in a conventional sense of the word. The parish was served monthly by one of a group of priests residing in Mundare. Such a priest might be assigned to the "Range" ("*Rench*") circuit consisting of Kiew, Plain Lake, Buczacz, and Myroslawna, where he rotated his visitations among them on a weekly basis.¹⁹ He might be on this circuit for several months, then transferred to the Vermillion, Skaro, or Stry circuits; alternately, the schedules might be shifted to accommodate the fluctuating numbers of priests available at any given time.²⁰

Thus, Buczacz parishioners could never be certain which priest would serve them on any given Sunday or feastday.²¹ The result was that most parishioners dealt with the priest in formal settings when he would be administering the sacraments or teaching catechism. Consequently, they had limited opportunity to become very familiar with the priest, who invariably remained somewhat an "outsider" to the area. This in no way affected the respect afforded priests: the parishioners genuinely saw the priest as an important figure and revealed this feeling through the practice of kissing his hand when greeting him.²²



Figure 4: Interior View, SS. Peter and Paul Church, Mundare, 1920.

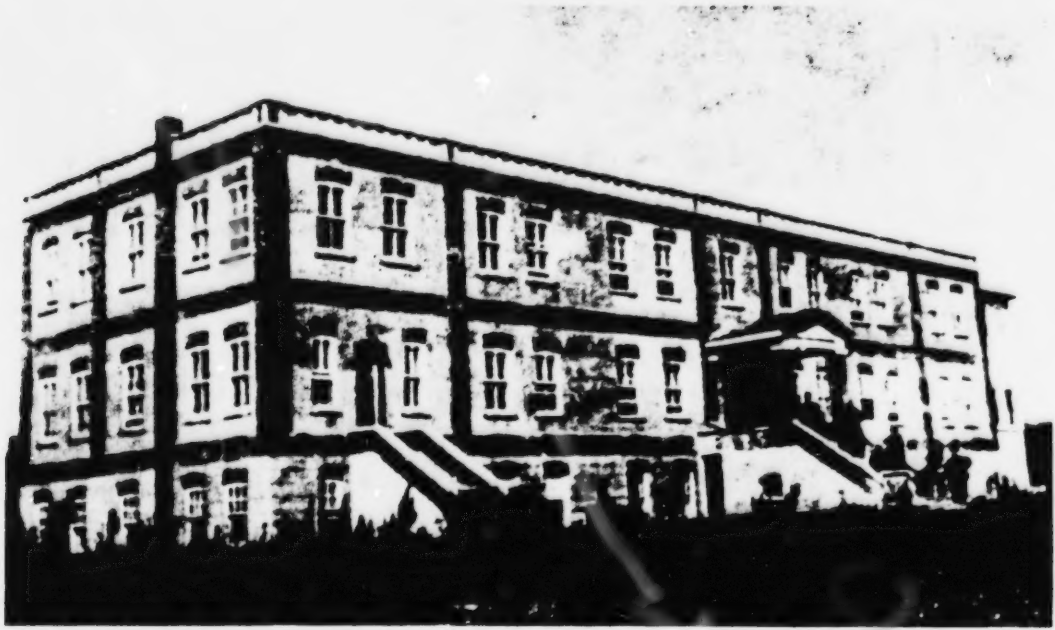


Figure 5: Basilian Monastery, Mundare, 1923.

The prestige of the priest was based immediately on his role in administering the sacraments. In addition, the priest was a knowledgeable, well-read person who brought news to the community about what was happening "outside" Buczacz.²³ This role as communicators of information undoubtedly enhanced the status of the priests; it also made them potential power brokers in Ukrainian community affairs. One example may be enough to illustrate this point.

During the early teens, Peter Svarich (*Petro Zvarych*) of Vegreville undertook a campaign to establish a network of Ukrainian co-operative stores in east central Alberta and to broaden the base for Ukrainian political action in the province.²⁴ At a critical town hall meeting in Vegreville in 1910, Fr. N. Kryzanowsky spoke strongly in favour of Svarich's plan. The co-operative idea developed quickly after this and soon several Narodna Torhovlia stores were established in east central Alberta. Svarich, however, ran into trouble thereafter when his Protestant sympathies and political ambitions became too pronounced and the Catholic clergy reputedly turned against him. In fact, a 1913 letter to the newspaper *Ukraiinskyi holos* (Ukrainian Voice) claims that Fr. Kryzanowsky worked actively against Svarich in the elections that year.²⁵

The status of the priest in Buczacz was also enhanced by his largesse. The Basilian priests routinely distributed candies to children as a treat, a practice which greatly endeared them to younger folk.²⁶ Occasionally they would even hand out small sums of money.²⁷ The priests — many of whom were avid smokers — also frequently distributed tailor-made cigarettes to adults.²⁸



Figure 6: Priests Serving the Buczacz Parish, 1928-1930. Clockwise from top left are: Fr. J. Tymochko, Fr. P. Bodnar, Fr. D. Popowich, and Fr. S. Diakovich. A photograph of Fr. N. Kryzanowsky, the fifth priest to serve in Buczacz in this period, is included as Figure 9.

The Basilians' strong orientation towards certain Latin Rite practices provided a potential for tension between the priests and the parish. In the spectrum of Ukrainian Catholic Church politics in Western Ukraine, the Basilian Order was in the forefront of a "reformist" trend which sought to strengthen the Church by bringing it more closely in line with the (predominantly Polish) Roman Catholic church. Counterposed to the reformist movement were traditionalists who, motivated by either a deep love of the Rite or nationalism, sought to stress the Eastern nature of the Ukrainian Catholic church and to eradicate as much Latin Rite influence and practice as possible.²⁹ This latent tension, however, does not appear to have surfaced in any form in Buczacz before 1930 (although later it did).³⁰ In fact, one might safely say that given the total lack of priests available in the pioneering period, the parishioners were extremely pleased to have been served by the members of the Order.³¹

A total of five different priests served the Buczacz parish during the 1928 to 1930 period: Fr. Navkraty Kryzanowsky; Fr. Iosyf Tymochko; Fr. Damian Popowich; Fr. P. Joseph Bodnar; and Fr. Sofronii Diakovych.³² With the exception of Fr. Tymochko, all were born in Ukraine and had been sent to Canada as missionaries.³³ This balance started to shift as an increasing number of the priests serving the parish were Canadian-born. After the Second World War, secular priests based in Innisfree served the parish.

B. THE CHURCH COMMITTEE

All technical matters related to the functioning of the church were handled by an elected church committee. The priest did not — and realistically could not — concern himself with the details of the parish operation, a situation which the parishioners seemed to prefer.³⁴

1. Officers

The Buczacz church committee (*komitet; uriad; zariad*) consisted of seven positions: five trustees (*trostii; trostiz*), one of whom was the *holova* or committee head; a secretary (*sekretar*); and a treasurer (*kasiiar*).³⁵ The latter two positions, although distinct in function, were usually combined and handled by a single individual.³⁶ In addition to these, two auditors (*avditory; kontroliory*) were chosen as an independent check in case of questions about the parish finances.

This structure had evolved since the early days of the parish. Initially, the parish was run by three trustees, a secretary-treasurer, and two auditors. No single person was designated by the *holova* until 1922.³⁷ The number of trustees was increased from three to five in 1924, and so remained until well into the 1930s.³⁸

Members of the church committee usually served in their posts for a very long time. For example, Peter (*Petro*) Hlus was a trustee from 1916 (possibly even earlier) until 1930, and *holova* from 1922 to 1930. After a brief hiatus, he was re-elected in 1933. In 1934, when nominated once more, he nominated another individual; this attempt to divest himself of the position proved unfruitful, and Hlus remained the *holova* until 1938.³⁹ Leon (*Lesko*) Pasička was a trustee from 1917 to 1930 (he continued in this position until into the

1940s); Josef (*Iosyf*) Bala was a trustee from 1916-1926; Paul Dulaba (*Pavlo Doliaba*) served as trustee from 1924-1930; Alex (*Oleksa*) Harasym served from 1925 to 1930 (and for years to come); and as a relative newcomer, Tom (*Tymko*) Greschuk served from 1926 to 1930. Stefan Misio served as treasurer from 1916-1926, doubling up as secretary for many years as well. In 1927, George (*Iuri*) Franko took over these double duties and held these positions until 1934.⁴⁰

A major change in the church committee took place in 1931 when three completely new individuals were elected as trustees.⁴¹ In some ways, this represented the beginning of a takeover of church affairs by a younger generation of parishioners.

**TABLE I: CHURCH COMMITTEE
MEMBERSHIP, 1924 - 1930**

	1924	1925	1926	1927	1928	1929	1930
<u>TRUSTEES</u>							
PETRO HLUS	X	X	X	X	X	X	X
LESKO PASIEKA	X	X	X	X	X	X	X
PAVLO DULABA	X	X	X	X	X	X	X
OLEKSA HARASYM		X	X	X	X	X	X
JOSEF BALA	X	X	X	X	X	X	X
TYMKO GRESCHUK				X	X	X	X
ILKO KIT	X						
<u>SECRETARY-TREASURER</u>							
STEFAN MISIO	X	X	X				
NICK SCHERBA	X						
GEORGE FRANKO				X	X	X	X

Table 1: Church Committee Membership in Buczacz, 1924-1930.

The members of the church committee constituted the "leading men" of the parish. They were chosen usually because of their ability and their devotion or willingness to work for the church.⁴² Most parishioners believed that the members could and would do their work honestly and efficiently, and saw no need to change its membership routinely.

The church committee was responsible for all matters related to the operation of the church.⁴⁴ This included the church finances, maintenance and cleaning, looking after the priest when he came for services, and so forth. The holova was the key figure in this regard, particularly since the duties of the trustees were not specified.⁴⁵

2. Meetings and Decision Making

The Buczacz parish held an annual general meeting (*zahalnyi tserkovnyi miting or mitink*) which took place in the latter part of January ("*na Stefana*"). Other parishes in the area also had their annual meetings around this time.⁴⁶

The meeting was held in the home of one of the parishioners at a site chosen during the previous year's meeting. The host provided the space for the meeting, a table, some chairs, and as many benches as he could muster. Sometimes these consisted of nothing more than planks laid across wooden crates. He was not expected to provide coffee or refreshments.⁴⁷ In the earliest days of the parish, the meetings took place at the home of Josef Bala (see Figure 7), located several hundred yards directly north of the church.⁴⁸ From 1926 to 1930, the meetings were held in the home of Paul Dulaba, after which the location rotated every year.⁴⁹

Meetings usually took place on a Sunday afternoon, starting around 2:00 p.m. Between twenty and fifty people, almost all of them men, were in attendance. Women started attending the annual meetings routinely only after they had organized an auxiliary during the 1930s.⁵⁰ Priests did not attend the meetings, although they were briefed about what had transpired during their next visitation.⁵¹

The meeting started with a prayer.⁵² The holova then asked for a chairman (*chyrmen or prysidatel*) to be chosen. The first item of business was a review of the books. The auditors usually had checked these over in advance and pronounced them as being in order or not; occasionally, they might not have done this prior to the meeting and had to check the figures with parishioners onlooking. The income (*prykhid*) and expenses (*rozkhid*) were examined in detail, and questions asked if anyone felt that an expenditure was not justified.

The floor then opened to new business, at which time matters of general concern or specific work to be done around the church were discussed. The election of officers and the distribution of responsibilities for church cleaning or assisting with the Liturgy (in effect, the choosing of *bratchyky*) followed. In most instances the members of the committee — being the "pillars" of the parish — were chosen to these positions, although this was not necessarily a matter of course.⁵³



Figure 7: Josef Bala Residence 1986.

Minutes were kept for the church annual meetings starting in 1916. However, prior to 1931, they do not record any formal motions or informal decisions which were reached during the meeting: they basically note the time and place of the meeting, the review and acceptance of the financial records, and the choosing of a new committee.⁵⁴

Ultimately, most decisions were made by the church committee. The annual meeting provided a forum for general discussion and direction setting, as well as as review of the previous year's expenditures. Nevertheless, the committee seems to have had broad leeway in making decisions on its own.⁵⁵

The annual meeting lasted usually between two and three hours. It closed with a prayer. Later, parishioners conversed among themselves, and then slowly made their way home.⁵⁶

Until 1930, the annual meeting was the only formal gathering at which church matters were discussed. During the 1930s, the church committee started calling general meetings on a more routine basis.⁵⁷

3. Finances

Three generalizations can be made about the financial affairs of the Buczacz church. First, the parish basically raised enough money to cover its expenses. Second, supplementary means of raising funds were critically important to the parish because the amounts collected

in church on Sundays or holidays were insufficient to meet expenses. Finally, the church finances were handled honestly, though not in a sophisticated manner.

The church had three major sources of revenue: Sunday collections, membership dues, and donations from carolling. The Sunday collection would be taken up by the holova and an assistant. It invariably fell short of the amount needed to pay the priest, so that monies were taken out of the general church coffers (*kasa*) for this purpose.⁵⁸ During the early days of the parish, a collection was gathered during Sunday prayer services led by the diak; this practice ceased during the 1920s when the need for funds had diminished and such services were held less frequently.

Membership dues usually equalled or even exceeded the amounts gathered during the year in the collection plate (see Table 1, "Buczacz Church Income, 1928-1931"). Dues were set at \$2.00 per member (*chlen*). This was effectively a family membership which went under the name of the male head of the household or occasionally a widow.⁶⁰ Dues were set at the annual meeting in January and collected immediately thereafter. In the earlier days of the parish, membership dues were collected before Easter when parishioners went to their annual Easter confession.⁶¹

Money was also raised from donations gathered by carollers who went to parishioners' homes during the Christmas season. While these funds were not as substantial as those from the collection plate or dues, they still constituted between 10 and 20 per cent of the net revenue for the year.

People handling church funds were always careful to keep a clear record of income and disbursements. For example, after the Sunday Liturgy, the collection monies were counted by no less than three individuals.⁶² In each group of carollers that went out for the church, one person was designated to keep the monies donated while a second was responsible for writing down the amounts given.⁶³

Even though they were carefully accounted for, the church funds were kept in an informal manner in the direct possession of the treasurer. The parish did not have a bank account of its own until after 1940.⁶⁴ This led to scenes such as one which occurred during an annual meeting when the treasurer pulled out a thick wad of bills and placed it on the table in front of him saying, "This is your money, folks" ("*Tse vashi hroshi, liudy*").⁶⁵

The major expenditures involved in paying off and furnishing the church had been made by 1920. After this date, the parish started accumulating a surplus. Some of this money was loaned at 5 per cent interest rate to parishioners with poor credit ratings who were having trouble borrowing money from banks.⁶⁶ Several hundred dollars would be lent out at any given time. By the late 1920s, the repayment of these loans had become a major problem, and church committee members found themselves visiting recalcitrant debtors many times.⁶⁷ In 1929, the church committee started a campaign to try to get all or at least a portion of these monies back. This was initially successful, but it lost momentum with the economic downswing of the Depression.⁶⁸

TABLE 2
MAJOR SOURCES OF BUCZACZ CHURCH INCOME, 1928-1931

	1928	1929	1930	1931
Collection	110.80	115.40	129.95	118.20
Membership Dues	116.00	133.75	84.10	136.90
Carolling	64.55	67.55	86.15	n/a
Loan Repayment	198.15	334.25	30.00	45.00
Interest (Loans)	12.50	13.30	12.50	19.00
Other	81.85	4.35	3.70	9.50
Total	583.85	826.50	346.40	328.60

TABLE 3
MAJOR BUCZACZ CHURCH EXPENDITURES, 1928-1931

	1928	1929	1930	1931
Priest	188.40	172.00	237.30	170.00
Cantor	n/a	n/a	15.00	15.50
Loans	150.00	450.00	30.00	n/a
Church Purchases	14.55	129.65	23.70	40.80
Labour	49.00	50.00	32.00	n/a
Other	34.00	28.60	37.75	78.35
Total	425.95	830.25	385.75	304.65

The largest single expenditure for the parish was for the services of a priest. This routinely amounted to 50 per cent or more of the church's real operating costs (i.e., excluding loans).⁶⁹ The only other major expenditures involved the occasional maintenance or upgrading project such as building fences or a bell tower.⁷⁰

4. Relations With the Priest

The church committee dealt directly with most matters related to the running of the parish. Accordingly, its relationship with the priest was largely one in which the latter administered the sacraments to the parishioners, was paid \$16.40 per visit,⁷¹ and was not seen until a month or so later.

This business-like arrangement was generally the norm with the Buczacz parish before the Second World War. There seems to have been a period of tension between the priest and the parish in 1925, when visitations were (unexplainedly) suspended for most of the year.⁷² Some issues of disagreement between the priests and the parish seem to have surfaced closer to the time of the Second World War. The first of these involved the removal of the church's ikonostas during the late 1930s, largely at the instigation of the priests. A more significant issue was an attempt made by the priests in the early 1940s to have the parish switch from the Julian ("old") to the Gregorian ("new") calendar. The disagreements concerning this issue led to high tension in the parish and the suspension of visits by the priest for several months.⁷³ The matter was finally resolved, and the Buczacz parish has retained the Julian calendar to the present day.

The two issues noted above may have been matters of discussion around 1930,⁷⁴ but they did not lead to conflict until concrete actions had been taken in each case. Overall, these were the exception to a generally harmonious norm.

C. THE ASSISTANTS

A number of parishioners might be categorized as "assistants". These include the *diak* (cantor) and his helpers, who performed a vitally important role in the celebration of the Liturgy and other services; *bratchyky* (elders), who ensured that the church was ready for services; caretaker(s) — often corresponding with the *bratchyky*, who cleaned the church and yard on a regular basis; and the women, who cleaned the church thoroughly on an annual or semi-annual basis and took care of floral arrangements.

1. The Diak

In terms of celebrating the Liturgy and other church services, the diak was second in importance to the priest. It was the diak who assisted the priest in performing christenings, weddings, *panakhydy* (memorial services for the dead), the annual blessing of homes after *Iordan* (Epiphany), and other services. And it was the diak who led the parishioners in local prayer services held in the absence of a priest or said most of the prayers after a

person had died.⁷⁵ In effect, the diak was the priest's main assistant in the celebration of religious services and, in the absence of the priest, the congregation's leader in prayers.

The role of diak required a good understanding of church rites and a reading knowledge of Old Church Slavonic, the language of church texts. He, himself, would have to know which passages to read for any given service, although he usually had an opportunity to confer with the priest before a service.⁷⁶ In most cases, the diak was somewhat more educated than his peers ("*to iak by ne buv vchenyi to by ne buv za diaka*"⁷⁷). By the same token, the position of diak commanded a certain social status.

For many years, Paul Chmiliar (*Pavlo Khmiliar*) was the diak at the Buczacz church. Chmiliar lived near Morecambe, about 8 or 9 miles north of the church. He was a serious, devout Catholic willing to travel extensively to serve the church.⁷⁸ Chmiliar usually rode to Buczacz in a buggy the day before a service and stayed overnight in the same home where the priest was accommodated.⁷⁹

Chmiliar had received some formal education and was well versed in religious matters. He knew how to perform his duties as diak very well. His major limitation was a high, thin singing voice which was only adequate at best.⁸⁰

As diak, Chmiliar regarded the choir loft and singing duties as his terrain. He was assisted by a number of other people, but jealously guarded his turf. One of his main assistants was George (Iuri) Franko, a rich-voiced singer who assumed the duties of diak later in the 1930s. Franko, a serious-minded Catholic, was a pillar of the parish for many years.⁸¹ He was also one of the few people in the Buczacz area to own an automobile.⁸² A second assistant who later became the diak was Dmytro Terletsky, who greatly enjoyed singing and had a fine voice.⁸³ Other people joined the cantors occasionally, including the diaky from neighbouring parishes.⁸⁴ However, no attempt was made to form a choir until the later 1930s.⁸⁵

In Buczacz, as in many parts of east central Alberta, the diak (and his assistants) had been born in Ukraine and received his training there.⁸⁶

For many years the diak was not paid for assisting with general parish work, although he received payments from individuals for assisting with christenings, weddings, and funerals. In 1930, the parish finally voted to pay him \$30.00 a year. This amount was to be raised by a 30 cent levy on membership dues.⁸⁷ It was becoming increasingly difficult for Chmiliar to make the monthly journey to Buczacz to assist with the services. He was about 60 years old by that time, and had been commuting for 20 years or more already.⁸⁸ The money provided an incentive and recognized his work. In fact, Chmiliar received only half this designated amount.⁸⁹ Afterwards, he soon became more interested in founding a separate church parish in Morecambe and slowly dropped away from the Buczacz church scene.⁹⁰

The setting of a levy to raise money for the diak did not cause any major problems. Interestingly enough, the diak's two assistants would not pay the dues, and later the parish council waived this fee for them.⁹¹

2. The Bratchyky

Every year at the annual meeting of the church, bratchyky were chosen. The position of *brat* or *bratchyk* (*braty* or *bratchyky* in the plural) might best be compared to the English term "elder". It refers to one of the main workers in and around the church. The bratchyky ensured that the church was cleaned on Saturday (one or two of them were assigned to this task for a season at a time); that the church was opened and a fire lit before a service; and that the church was prepared for services. In addition, bratchyky occupied prominent positions in processions and other ceremonial events.⁹²

The duties of one of the bratchyky involved directly assisting the priest during the Liturgy or other services. He was known commonly as the *palamar* or *starshyi brat* (literally "elder brother"). In the earliest days of the parish, Danko Wusyk (Vusyk) served in this capacity. In the mid-1920s Leon (Lesko) Pasioka took over for many, many years to come.⁹³ After the Second World War, the function(s) of the palamar were assumed in many parishes by altar boys. However, this was not the practice in Buczacz in the 1920s and 1930s, partly because there was no one to train altar boys,⁹⁴ but more importantly because the palamar was the conventional Ukrainian practice.

Members of the church committee, being the more active and dedicated parishioners, would usually be chosen as bratchyky. This was not a matter of course, and it did not exclude non-committee parishioners from being bratchyky. Still, it was the common practice.⁹⁵

3. The Caretakers

The routine cleaning and maintenance in and around the church was done by the parishioners on a voluntary basis. These duties centred on cleaning and preparing the church the day before a service. This work was done by a core group of bratchyky, although they would also ask (or assign) individual parishioners to help for a given period of time (i.e. 3 or 4 months).

Some of the male parishioners also cleaned the yard and cemetery on an annual or semi-annual basis, and provided help for women doing a general clean-up of the church in the spring. More involved maintenance or building work around the church (e.g., fencing or levelling the ground for the cemetery) was often done for cash rather than on a voluntary basis.

4. The Women

The parish women undertook a major clean-up of the church on an annual or semi-annual basis. They also ensured that all church linens were kept clean and, if items were dirty, that they were to be washed. The women also took care of decorating the church with paper flowers.⁹⁷

The women were not organized into a formal auxiliary or a group (i.e. *sestrytsi*, the female counterpart for *bratchyky*) until sometime during the 1930s.⁹⁸ Their work was organized through a network of informal contacts centered around the trustees' daughters or wives and their friends or acquaintances.⁹⁹

D. THE PARISHIONERS

The "leading" roles in the Buczacz church were played by men, although the women in the area might be described as being more "religious". To some degree this underlines the dual nature of the church as both a religious and a social institution. Children participated in the church's activities, but certainly not in accordance with their overall numbers: going to church, it seems, was not a family affair for everyone. The elderly also took part in church services. While some provision was made for them to be able, at least, to sit down while the rest of the congregation stood, they themselves, or their families, took care of their transportation arrangements.

There was a high degree of homogeneity among the parishioners of the Buczacz region, as almost all of them were farmers and the area was predominantly Ukrainian. Moreover, there were no Ukrainian Orthodox or Russo-Orthodox church parishes in the immediate vicinity. The major local "rival" to the church was the Ukrainian Labour Farmer Temple Association (ULFTA), which had a substantial (although not dominant) presence in the area.¹⁰⁰

1. The Men

The Buczacz parish was defined by the number of men who were "members".¹⁰¹ The number of "members" fluctuated from year to year, although it seems that the parish regularly included about fifty to sixty families.¹⁰²

Men played the leading roles in the parish: priest, diak, *bratchyky*, and church committee. The fact that the parish meetings and the church committee were dominated by men further reflects this fact. As a group, however, it was the women who tended to be more involved in the spiritual life of the parish.

The number of men attending church services was usually greater than the number of women. This fact reflected differing circumstances rather than differing predispositions: women were more likely to be kept at home with children (particularly infants), and they were less likely to set off on their own with a team of horses than were men.¹⁰³ The one circumstance which might limit men's participation in church life in the Buczacz area came with peak periods of work in the spring and autumn. Although they would not work on the Sunday or feast day, the men may have wished to rest at home after several days or weeks of hard work or they may have wished to give their horses a day of rest.¹⁰⁴

Men displayed minor behaviour traits different from those of women during church services. For example, they were more likely to stand outside and socialize before the start of the Liturgy;¹⁰⁵ they were more likely to relinquish responsibility for looking after

children in church to their spouses;¹⁰⁶ and they were more likely to have prayer books in their possession during the Liturgy (generally they were more literate than the women).¹⁰⁷

2. Women

In social terms, the women of the parish played a supportive role. Their immediate role around the church involved basic maintenance functions. They were not represented on the church committee; they were finally "organized" during the 1930s, but only as an auxiliary. In terms of participation in church rite, they played a minor part. Even their attendance might be limited by caring for children or the convention that it was the man who usually drove to church.

Notwithstanding this fact, the women of the parish were more openly expressive in their religious practices. They were likely to pray longer¹⁰⁸; they tended to sing along with the diaky more than the men;¹⁰⁹ and they were more likely to make public expressions of piety such as kneeling under the Gospel while it was being read. Also indicative in this regard is the fact that religious education at home was considered to be a responsibility of women rather than men.¹¹⁰

3. The Children

Many children lived in the Buczacz area. A 1941 estimate noted that each parishioner had about five children.¹¹¹ Their participation in church activities, however, was not in keeping with their relative numbers.

Several factors contributed to this situation. Services were long and children would get tired or hungry; parents may have been concerned about the expense involved in clothing their children appropriately for attending church; parents may have been reluctant to travel long distances with children in inclement weather; and in some cases, people may have felt it was simply more convenient to leave children at home with older siblings while they attended a church service.¹¹² Nevertheless, there were families which felt strongly that going to church was a family affair and would bring all their children at every opportunity. Others might bring one or two of the older ones and leave the rest at home. And then some felt that it was simply not appropriate to take children to church. Consequently, only a portion of all the children in the area attended church on a regular basis.

The religious education of children (and their socialization into a church community) was primarily a family responsibility. The priests held catechism lessons with them about four to six times a year, but this was little more than a stop-gap measure. During the 1930s, the Sisters Servant of Mary Immaculate started holding intensive summer classes for children in the area to provide a firmer basis for religious education. Nevertheless, no structures existed to ensure a steady means of socializing children into church life.

4. The Elderly

A number of the Buczacz parishioners were quite advanced in age. They came to services on their own, with family members, or with neighbours.¹¹³ They were granted the consideration of having benches placed at the sides of the church to sit on while the rest of the congregation stood.

As a rule, this European-born generation displayed a stronger attachment to traditional ways than did those born or raised in Canada.¹¹⁴ Consequently, they retained practices such as kissing the hands of the priests, kneeling under the Gospel, blessing flowers during the summer, or openly lamenting during funerals.

ENDNOTES

CHAPTER II THE ACTORS AND THEIR ROLES

1. *Providnyk: Kaliendar kanadiiskyyh ukrainsiv*, 1930, p. 5 and pp. 53-54. The former provides a list of priests serving in the province, the latter a list of parishes served in each district.
2. This pride is evident in Basilian publications such as o. Nil Savaryn, *Rolia otsiv vasyliian u Kanadi* (Mundare: Basilian Press, 1938).
3. Ibid, pp. 54-55.
4. The reference is in regard to Russian Orthodox missionaries.
5. This term refers to Russian Orthodox priests.
6. A brief history of the Basilian Order is provided in J.W. Shelest, "Buczacz Church: Land Use and Structural History", U.C.H.V. Research Report (Edmonton, April 1986), pp. 26-31.
7. N. Savaryn, "Pochatky misiinoi pratsi oo. Vasyliian u Kanadi," in *Propamiatna knyha oo. Vasyliian u Kanadi* (Toronto: Basilian Press, 1953), p. 86.
8. The dynamism of the Basilian Order in Western Ukraine during the early twentieth century is reflected in o. Mykhailo Vavryk, *Po Vasyliianskykh manastyriakh* (Toronto: Basilian Press, 1958). One also obtains the same sense from personal recollections such as o. Mykhailo Vavryk, "Istorychni narys chernechoho zhyttia i Vasyliianski manastyri na Boikivshchyni," in ed. Myron Utrosko *Boikivshchyna* (Philadelphia-New York, 1980), pp. 251-290; and o. Julian Katrii, "Nezabutnyi instytut oo. Vasyliian u Buchachi," in Mykhailo Ostroverkha, *Buchach i Buchachyna* (New York-London, 1972), pp. 147-153.
9. An overview of the early religious situation among Ukrainian Canadians can be found in Paul Yuzyk, "Religious Life," in *A Heritage in Transition*, ed. M. Lupul (Toronto: McClelland and Stewart, 1982), pp. 147-152.
10. N. Savaryn, "Pochatky," p. 87.
11. Ibid, p. 20, emphatically notes this point.
13. *Propamiatna knyha poselennia ukrainskoho narodu v Kanadi* (Yorkton, 1942), pp. 250-318, provides an overview of Ukrainian Catholic activity in Alberta prior to the Second World War.
14. P. Zvarych, *Spomyny, 1877-1904* (Winnipeg: Trident Press, 1976), pp. 209 and 221.
15. Yuzyk, "Religious Life," p. 151.
16. Ibid, p. 149.
17. The silence of the Order's own histories about this matter underscores this fact.
18. The closing comment in Fr. N. Savaryn's quote earlier in the chapter (see Footnote 3) is very revealing in this regard.
19. Interview with Fr. Bernard Dribnenky, Andrij Makuch, March 6, 1987.

20. *Zakhidni visti*, April 11, 1930, notes these different circuits, Ibid notes that by the 1940s, the "Range" circuit had become more commonly known as "Vermillion River", although the parishes were still known by range.
21. Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
22. Interview with Joe Mazurek. Andrij Makuch, December 3, 1986; and Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
23. Interview with Fred Hlus, Andrij Makuch, December 18, 1986; and Unrecorded Interview with Bishop Dmytro Greschuk, Andrij Makuch, March 6, 1987.
24. See Andrij Makuch, "In the Populist Tradition: Organizing the Ukrainian Farmer in Alberta, 1909-1935" (M.A. thesis, University of Alberta, 1983), Chapter 3, for a fuller treatment of this topic.
25. *Ukrainskyi holos*, May 7, 1913. See also *Ukrainskyi holos*, April 30, 1913.
26. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987.
27. Ibid. Joe Mazurek recalls once receiving 25 cents -- an enormous amount for a teenager -- from Fr. Kryzanowsky when he drove the latter to Innisfree during a howling blizzard.
28. Interview with Fred Hlus, December 18, 1986. The cigarettes were made using a rolling machine at the monastery. The priests usually carried them in small silver cases.
29. J. Madey, "Church History," in ed. V. Kubijovyc, *Encyclopedia of Ukraine*, Vol. 1 (Toronto: University of Toronto Press, 1984), p. 479.
30. There were some difficulties around the time of the Second World War. These are discussed later in this chapter in Section B.4.
31. In fact, some informants state an outright preference for the Basilians over secular priests.
32. This periodization was established through a search of baptismal entries at the Basilian monastery in Mundare.
33. Short biographical sketches of individual priests can be found in the Basilian Order's official history, *Propamiatna knyha oo. Vasyliian u Kanadi*.
34. Several informants strongly emphasized that it was the "*komitet*" (i.e., committee) which handled all secular decisions in the parish.
35. These positions are noted from the Buczacz Parish Record Book (hereinafter referred to as *Record Book*).
36. Before 1930, the only time the positions were handled by two individuals occurred in 1925.
37. See *Record Book*, 1916-1922. There is no extant record of who was in charge of the parish before 1916.
38. Ibid.
39. Ibid.
40. All dates are compiled from *ibid*.
41. Ibid, p. 162.

42. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
43. Ibid.
44. It is interesting to note that when unsure about who was responsible for a certain church function, informants invariably answered that "the committee looked after this" ("*komitet tym zaimavsia*").
45. One might note the contrast with the Myrnam church parish, where the duties of the committee were very clearly spelled out. See *Myrnam Parish Record Book*, pp. 54-61.
46. This is the case with the Myrnam parish.
47. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987, and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
48. Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987.
49. The locations are noted in the Record Book.
50. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986; Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987; and Interview with Joe Mazurek, Andrij Makuch, March 4, 1987.
51. Ibid.
52. Ibid.
53. Ibid; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987, provide the information concerning specific agenda items discussed at Annual Meetings.
54. Note the *Record Book* prior to 1930.
55. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987; Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
56. Ibid.
57. The first such meeting took place in April, 1931. See *Record Book*, p. 163.
58. Note the entries in the *Record Book*.
59. Note *Record Book* entries for the pre-1920 period, when collection monies are coming in at times on a weekly basis.
60. Interview with Joe Mazurek, March 4, 1987.
61. Ibid; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
62. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
63. Interview with Fred Dulaba, Andrij Makuch, December 4, 1986.
64. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987. Mr. Mazurek recalls that the parish first opened an account only after he had been elected as head of the church committee.
65. Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986.
66. Ibid; and Interview with John Kit, Andrij Makuch, December 2, 1986.

67. Ibid.
68. Note *Record Book*, p. 163 for a repayment plea in 1931.
69. See Table 2 for examples from 1928-1931.
70. Note the *Record Book* for expenditures circa 1925 to 1930.
71. This is the amount paid in 1929 and 1930; in 1928, this amount was \$15.00 per visit. See *Record Book*.
72. *Record Book*, p. 142 shows the year's expense as \$29.55 -- enough for only two visits. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986, notes that some misunderstanding had transpired.
73. Interview with Joe Mazurek, March 4, 1987.
74. Articles in *Zakhidni visti*, 28 February 1930 and 28 March 1930 indicate that the question of changing the church calendar had started to become an issue by that time.
75. These various functions are dealt with in detail in Chapters Four and Five.
76. Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987.
77. Interview with John Kit, Andrij Makuch, December 2, 1986.
78. Ibid; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
79. Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987.
80. Interview with John Kit, Andrij Makuch, December 2, 1986.
81. Franko served on the church committee for many years starting in 1926.
82. Interview with Fred Pshyk, Andrij Makuch, December 5, 1986.
83. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986.
84. Interview with John Kit, Andrij Makuch, December 2, 1986.
85. Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
86. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986; and Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986.
87. *Record Book*, p. 57 (January 20, 1930).
88. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
89. *Record Book*, p. 159.
90. Interview with Fred Hlus, Andrij Makuch, March 5, 1987. The question of money did not seem to play a role in Chmiliar's decision -- age was the critical factor.
91. *Record Book*, p. 66 (January 20, 1932).
92. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.

93. Ibid; and Interview with Fred Dulaša, Andrij Makuch, December 3, 1986.
94. Interview with Fr. Bernard Dribnenky, Andrij Makuch, March 6, 1987. Mr. William Steblyk, an extremely active parishioner, took care of training altar boys in the Kiew (i.e., "Range 13") church.
95. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
96. Ibid.
97. These activities are described in detail in Chapter Three.
98. Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986. *Propamiatna knyha poselennia*, p. 284; notes that in 1941 there were 12 members of a "zhinoche tovarystvo" in Buczacz.
99. Interview with Fred Hlus, March 5, 1987.
100. Interview with John Kit, Andrij Makuch, December 2, 1986. The Kiew Hall on site at the U.C.H.V. became affiliated with the ULFTA during the 1930s.
101. Ibid.
102. This is illustrated by the income generated from membership dues as illustrated in Table 1. *Propamiatna knyha poselennia*, p. 84, indicates that there were about 25 "real" (i.e. steady) members.
103. Interview with Katie Dmytriv, Andrij Makuch, December 16, 1986.
104. Interviews with Fred Hlus, Andrij Makuch, December 18, 1986; and March 5, 1987.
105. Interview with John Kit, Andrij Makuch, December 2, 1986.
106. Ibid.
107. Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
108. Ibid.
109. Interview with John Kit, Andrij Makuch, December 2, 1986.
110. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986.
111. *Propamiatna knyha poselennia*, p. 284.
112. These matters are dealt with in more detail in Chapter Four.
113. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
114. Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986.

CHAPTER III

MAINTENANCE ACTIVITIES

By the 1920s, the Buczacz church had been completed and the structure supplied with the items needed to conduct services.¹ The work done in and around the church from that time consisted primarily of either improvements such as adding of a *dzvynysia* (belltower), fencing, and levelling off land across the road for a cemetery; or of basic maintenance in the church interior and yard. Routine functions generally were done voluntarily by the men and women of the parish. The few improvements made during the 1920s were undertaken by hired men paid either in cash or in kind.

Maintenance work around the church was of an occasional nature, reflecting the fact that this was a public building used only periodically. These activities were completely subservient to the purpose of holding religious services. Routine maintenance was usually performed immediately prior to the holding of a service. This work was supplemented by annual or semi-annual clean-ups. Special improvements were undertaken in response to perceived needs as they arose and not according to any pre-set scheme.

A. ROUTINE (MONTHLY) MAINTENANCE

1. Previous Day

One or two parishioners came in the day before a service to clean the church and get the heater ready. These people would usually be designated either at the Annual Meeting or by the holova. They usually performed these duties for "a season" (perhaps 3 or 4 months running).² Often — but not inevitably — the people in charge of cleaning up the church were bratchyky or church committee members.

The janitors provided a basic clean-up of the church interior.⁴ They swept the floor, which accumulated a considerable amount of dust during dry, summer days; alternately, they might even have to scrub part or all of it if mud had been dragged in during the previous service. They cleaned the ashes left over from previous services out of the heater (*baishtok*). They then loaded the heater with wood (*drova*), small twigs or branches (*trishky*), and paper (*papir*), leaving it to be lit up the next morning. At the same time, they unloaded the wood which they had brought with them to the side of the heater. The janitors would also shake or blow the dust off the cloth covers in the church and/or wipe dust off ledges. Finally, they checked the candles to ensure that they were long enough to last through the next service, and replaced them if they proved too short.

Any dirt collected during the clean-up was gathered and dumped either onto the ground near the far corner of the church property line or into a ditch along the route home.⁵

Outside the church, the janitor's task consisted primarily of sweeping off the church stairs or of clearing a walkway through the snow from the front door to the gate and to the side doors.⁶

The items needed for a basic clean-up were located in a small closet in the church nave. The exception to this was water needed in the scrubbing of the floor. This would be brought by the janitor(s) from home.⁷

2. Day of Service

A bratchyk went to the church early on the day of a service to light a fire (if the weather was chilly), to open the church, and to do any last minute preparations which might be required. If the weather was extremely cold, he might come in up to three hours early.⁸ In most instances, once the bratchyk had come to the church, he would not return home (in part because he very likely had walked to church and left the horses for the rest of the family to get to church later).⁹

While waiting in the church, the bratchyk might do a variety of chores: shovel snow (if drifting had occurred), double-check the candles, sweep up once more, or open the windows (during the summer).¹⁰

3. After the Liturgy

No special maintenance activities were carried out after the church services were completed. The doors would be locked, the candles snuffed out, the windows shut (in summer), and the heater left to burn itself out (in winter).¹¹

B. SEASONAL MAINTENANCE

1. General Clean-up

Every year about a week before Easter, the church was cleaned thoroughly by a group of six to ten women. The bottom portion of the walls were wiped down (from the point to which the women, standing on benches, could reach); the windows washed on the inside and outside (using a ladder for this purpose); the floors swept and then scrubbed thoroughly; the entire church dusted; and the linen throughout the church changed.

The work started in the morning and often lasted late into the afternoon, depending on the number of women and the state of the church.¹² The supplies needed for this general clean-up were usually brought from home by the women themselves.¹³

This process might be repeated several days before the church *praznyk* (patron saint day) on September 21 — depending upon the state of the church and the willingness of the women to undertake another clean-up.¹⁴ Alternately, the women might simply change the linen and leave a total clean-up until the following spring.¹⁵

The church linen (*obruz* or *obrus*) was cleaned once or twice a year by women in their homes. If some linen became dirty in the interim period, one woman would take it home and wash it. This was a particular problem with linen on the *tetrapod*, which was exposed to the public (particularly the hands of children).¹⁶

2. Decorating With Flowers

The front of the church was decorated for almost the entire year with paper flowers. These were made by some of the younger women in the parish.

The flowers were usually placed on the *ikonostas*, around pictures, and on candlestick holders. Every year at the start of the Lenten season they were taken down. They were then checked over, and those which had become old, torn or discoloured were thrown away. The flowers were then either stored in a box in the north vestry or taken home by the women to be fixed. The work of repairing or making new flowers was usually divided among those present.¹⁷ Most of the flowers were woven into long strands (*vinky*), so that it was fairly easy to divide the work by specific lengths.

The flowers were put back into place immediately after the Good Friday service. In the 1950s, putting up flowers on this day was deemed to be inappropriate, as Good Friday was to be a day of mourning. Subsequently, the flowers were hung on the following day, Holy Saturday.¹⁸ A second major change in floral practices occurred in the 1950s when the paper flowers were replaced with longer-lasting plastic flowers.¹⁹

3. Making Candles

Two types of candles were used in the Buczacz church: small (i.e. 10 to 12 inch) white candles which fit into candle holders or candle sticks (*paipy*); and large (30 to 36 inch), thick (1.5 to 2 inches) dark yellow home-made beeswax candles. The latter were made every year or two at a work bee attended by the women in the parish.

A bratchyk supplied the wax (*visk*) needed for candle making. In all likelihood, he bought this in Innisfree.²⁰ The wax was worked over ("*visk rozrobliaty/mnialy*") until it was soft. It was rolled out on a table (*rozkachuvaly*) and a wick placed in its middle (*zakladaly gnit*). The wax was then rolled up once more (*zvyvaly znova*). The candles were finally stored to the side of the nave for use on special occasions.²¹

4. Cleaning of Church Yard and Cemetery

The grass in the church yard and cemetery was cut down at least once a year in mid-summer by the bratchyky or their designates. The grass was cut with a scythe or a mower, gathered, and then placed onto the back of a wagon. If it was clean, it was used as feed. If there were weeds present, then it would be dumped somewhere to the side of the road on the way home.²² This work was done either voluntarily or as a way for less well-to-do parishioners to "work off" their membership dues.²³

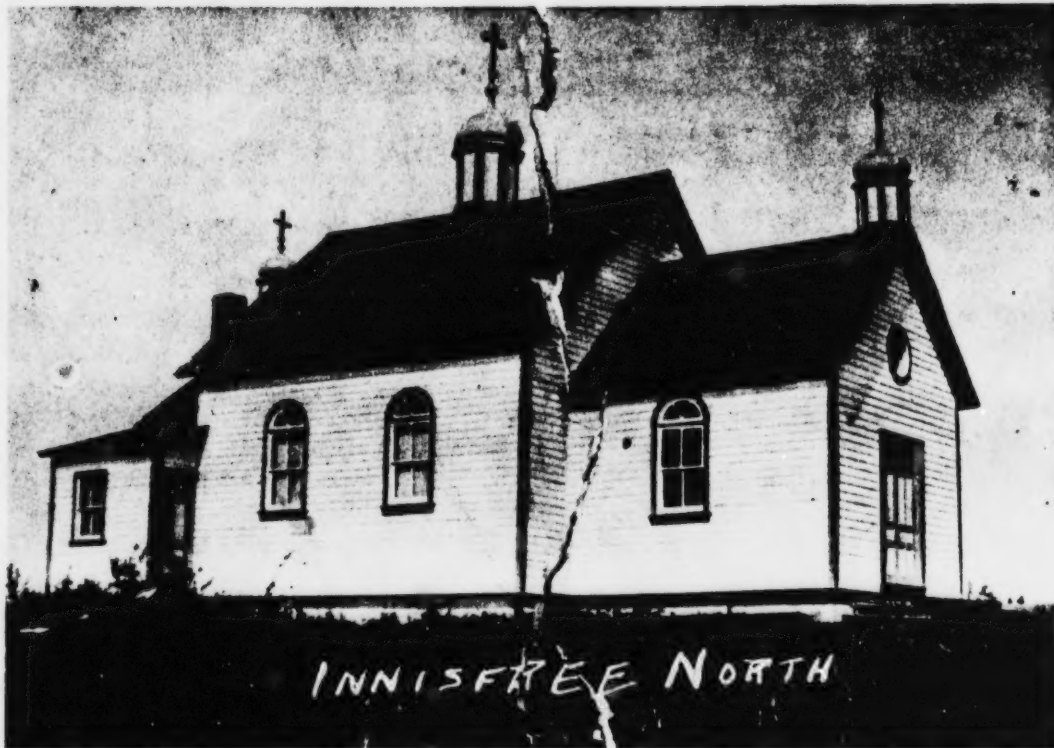


Figure 8: Buczacz Church Exterior, mid-1920s.

C. IN-PERIOD IMPROVEMENTS

By the 1920s, the Buczacz church had been built and paid off. Over time, piecemeal additions to the church were made — a bell-tower, a new cemetery, fencing, and so forth. As well, substantial maintenance work was done on the church, such as repainting. In the period around 1930, the church was in a phase during which piecemeal additions were being made. Major renovations or maintenance, however, were not yet necessary as the structure was still relatively new.

The only major work undertaken in the 1928-1930 period was done on the church cemetery. The property was purchased in 1928 after parishioners had decided that the location of the existing cemetery two miles north of the church was too inconvenient. A major factor in helping to sway parishioners to this decision was an arduous funeral procession through heavy rains and mud during the summer of 1927.²⁴ In addition to the matter of convenience, some parishioners were concerned that local Communists were being buried at the cemetery because of its non-denominational character.²⁵

The specific work required for the cemetery involved levelling and fencing off the property. The land at the new cemetery was considerably flatter than that at Spring Creek (which was

located near the top of a small hill), but still required clearing.²⁶ The fencing was required and desired to delineate the church's property.²⁷

ENDNOTES

CHAPTER III

MAINTENANCE ACTIVITIES

1. *Propamiatna knyha poseleennia ukrainskoho narodu u Kanadi* (Yorkton, 1942) notes that not every church in that immediate vicinity (e.g. Morecambe, pp. 291-292) possessed all the items needed to conduct services.
2. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986.
3. Ibid.
4. This passage is based on *ibid*; Interview with John Kit, Andrij Makuch, December 2, 1986; Interview with Fred Dulaba, Andrij Makuch, December 4, 1986; and Interview with Katie Kmytriw, Andrij Makuch, December 16, 1986.
5. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
6. Ibid.; and Interview with Joe Mazurek, Andrij Makuch, December 3, 1986.
7. Ibid.
8. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
9. Ibid.; and Interview with John Kit, Andrij Makuch, December 2, 1986.
10. Ibid.
11. Ibid.
12. Interview with Jennie Kit, Andrij Makuch, February 19, 1987; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
13. Ibid.
14. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
15. Ibid.
16. Ibid.
17. Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986; and Interview with Jennie Kit, Andrij Makuch, February 19, 1987.
18. Ibid.
19. Ibid.
20. Interview with Jennie Kit, Andrij Makuch, February 19, 1987. *The Record Book* expenditures for "church goods" indicate that the most likely purchase location was the Innisfree hardware store.
21. Ibid.; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
22. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.

23. Ibid. The *Record Book*, however, shows no expenditures which might be interpreted as payment for this sort of work.
24. Ibid.
25. Ibid. The establishment of the new cemetery is also discussed in J. W. Shelest, "Buczacz Structural Report", pp. 87-90.
26. Ibid.; and Interview with Joe Mazurek, Andrij Makuch, March 4, 1987.
27. J. W. Shelest, "Buczacz Structural Report," pp. 87-90.



CHAPTER IV

ROUTINE SUNDAY SERVICES

A. THE CHURCH CALENDAR YEAR

Services at the Buczacz church took place about "once a month."¹ In a routine year, a priest celebrated the Liturgy there about ten or more times.² In the earlier days of the parish, services took place about eight times a year.³

Serving parishes on a monthly basis was a common practice among rural Ukrainian churches in east central Alberta. Buczacz, in fact, was one of four churches visited monthly by a Basilian priest covering the "Range" ("*Rench*") circuit.⁴ The other churches in this area included Kiew (Range 13 or "*trynaidsiatyi rench*"); Plain Lake (Range 12 or "*dvanaidtsiatyi rench*") and Myroslawna (Range 10 or "*desiatyi rench*").⁵

The factors determining the frequency of services seem to have been the size of the parish, its ability to sustain a full-time priest, and the availability of priests. Consequently, the range of Ukrainian church parishes in east central Alberta ran the gamut from Mundare, with full-time, resident priests to "mission stations" (*misiini stantsii*)⁶ visited by priests once year.⁷ The Buczacz church, which had regular monthly services but no resident priest, fell into the middle range of these possibilities. However, because the Ukrainian Catholic church in east central Alberta used Mundare as a base for all its priests, Buczacz actually might be regarded as having been the norm rather than in the middle range of possibilities.⁸

Most of the services performed in Buczacz were routine Sunday Liturgies. These were supplemented by a number of special services: Christmas and Epiphany (in January); Easter (usually in April); and the *praznyk* (feast day of the church's patron saint, celebrated in Buczacz on September 21). In addition, the parishioners occasionally held prayer services of their own on Sunday led by the cantor.⁹

Parishioners sometimes went to church in the neighbouring parishes of Plain Lake and Myroslawna (occasionally venturing even further to Kiew or Myrmam) on those Sundays when there was no service in Buczacz. By the same token, parishioners from other areas also came to services in the Buczacz church. This was especially common during the summer months.¹⁰ They were aware of the priest's schedule for the entire region, as it was announced during Sunday services.¹¹ Alternately, this information could be obtained from *Zakhidni visti* (Western News), a Catholic-backed newspaper printed in Edmonton.¹²

Travel between the townships for services was usually by wagon. By the 1920s, some parishioners had purchased automobiles and were able to make such a journey much quicker. The practice of going to church in adjacent communities then started becoming more commonplace, although it was not the norm until the late 1940s or 1950s.¹³

It was particularly popular to visit neighbouring parishes during their praznyk. In fact, a small number of Buczacz parishioners routinely ventured as far as Mundare for the renowned praznyk of Ss. Peter and Paul celebrated on July 12.¹⁴

The Buczacz parish did not sponsor dinners, carnivals, concerts, or other such church-related events. Nor did the parish support a choir or auxiliary associations. To a certain degree this may be attributed to the lack of a suitable facility, as a hall was not built in Buczacz until the 1950s. However, it is also indicative of the relative strength of the parish: Kiew and Plain Lake, for example, were considerably more active with ancillary activities.¹⁵ As such, Christmas carolling, meetings, and catechism lessons were the major "religious" undertakings in Buczacz which took place outside the church or its immediate environs.

B. RELIGIOUSLY OBSERVED: PREPARATIONS FOR CHURCH SERVICES

The preparations for a Sunday service in Buczacz followed a predictable pattern: the church committee saw to the physical preparation of the church and the hosting of the priest during his stay; the priest ensured that he arrived with those items needed to celebrate the Liturgy, to teach catechism, and to make final preparations as needed; and the parishioners ensured that their farm work had been completed, that they were properly cleaned and dressed, and in church on time.

1. Church Preparation

On Saturday afternoon, two bratchyky cleaned the church and prepared the heater for the following day's service.¹⁶ This left a minimum of preparation activity for the following day. On Sunday morning, a bratchyk came in one to two and a half hours before the service was to light (*zapalyty*) the heater and to complete any cleaning as was required (e.g., shovel snow if more had fallen overnight or if drifts had covered the pathways cleared out the day before).¹⁷ In addition, the bratchyk checked the candles to ensure that they were long enough to last through the service. If necessary, he replaced them.

Before the service began, the leading role passed to the palamar. He lit the candles on the altar, the side altar (*proskomydiia*) and front table (*tetrapod*) approximately five minutes before the Liturgy was to begin. At this time, he also prepared the *kadylo* (incense).¹⁸

2. The Priest's Preparations

a. Pre-Departure Activities

During the week preceding a Sunday service the priest packed those items he required to celebrate a Liturgy and prepared a sermon. Of these two activities, the sermon required the most work, and the priest spent literally the entire week preparing it.

Early in the week, the priest considered his sermon topic.¹⁹ In most instances, the theme was related to the specific calendar date being observed. The priest then researched his topic in the monastery library, which contained a good collection of books on religious themes in both Ukrainian and Polish as well as handbooks (*pidruchnyky*) of model sermons. These books had been donated over the years from Basilian monasteries in Western Ukraine and passed along in the baggage of priests coming to Canada.²⁰ The priest then wrote out his sermon by hand, meditated over it, and prepared a final version. He then studied it until he had virtually memorized it.

The preparation of the priest's "overnight kit"²¹ (i.e., a small, 18x20x24 inch, leather suitcase) was a less involved matter. The priest ensured that he took along a large wafer of communion bread, hosts, and a small amount of sacramental wine. The unleavened bread needed for this purpose was prepared by the Sisters Servant of Mary Immaculate, who lived near the monastery.²² The priest carved the bread into sections in the monastery kitchen, using a knife and bread board set aside exclusively for this purpose. The bread was then transported in a small cardboard box secured with a rubber band. The wine was carried in a small (approximately 10 ounce) glass vial with a rounded screw-on top. In addition to these, the priest also took a small number of personal effects with himself.²³

The priest could travel this lightly because the church at Buczacz (as well as the others in the area) contained those items needed to celebrate the Liturgy — vestments, candles, candlesticks, linens, chalices, censers, and so forth. This was in striking contrast to the situation in pioneer days or in more isolated Albertan parishes during the 1930s and 1940s, when priests travelled virtually as a portable church with these items in their suitcases ready to be set up in a given home or hall.²⁴

Finally, the priest chose a topic for a catechism lesson if he had planned one for the time of his stay. He would do this sometime during the course of the week.

b. Travel

The priest travelled to Buczacz by train. In the earliest days of the monastery, he would have gone by cart (as priests went on the road for weeks at a time).²⁵ By the late 1930s priests started covering their circuits by bus.²⁶ A colleague drove the priest by horse to the train station, where he purchased a round-trip ticket.²⁷ He left Mundare at 12:23 on east-bound CN Train No. 6 (which went to Winnipeg) and arrived in Innisfree 90 minutes later at 1:55.²⁸ Along the route, the priest usually read.²⁹

The priest was met in Innisfree by a parishioner who was to act as his driver (*firman*).³⁰ The driver usually left for town by horse so that he would arrive about 15 to 30 minutes prior to the train. If he had business there, he might come in even earlier. The driver invariably would have washed up, shaved, and put on some cleaner clothes before coming into town, for "a person could not go into town to pick up the priest looking as if he had just finished feeding the cattle."³¹



Figure 9: Fr. N. Kryzanowsky and Dr. Archer, Mundare, 1920. Note the typical Basilian garb worn by Fr. Kryzanowsky.

The driver recognized the priest either because he had seen him previously or by his habit³² (see Figure 9). The two greeted each other in a traditional Ukrainian manner, "*Slava Isusu Khrystu*" ("Praise be to Jesus Christ"), to which the appropriate response was "*Slava na vili*" ("Praise Him for all ages"). The driver might also kiss the priest's right hand as they met, although this practice was discouraged by the priests in the townsite.³³

After exchanging greetings, the driver loaded the priest's bags onto the wagon.³⁴ The priest then sat beside the driver for the one and a half to two hour ride to Buczacz. Along the way, the two conversed. As the priest was usually well read and not everyone in the area subscribed to a Ukrainian newspaper, this provided the driver with an opportunity to become more aware about the "happenings of the day."³⁵

When the wagon arrived at the house where the priest was to stay, the driver unloaded the suitcase and took it to the house. The driver occasionally — although not invariably — was asked to join the hosting family and the priest for tea.³⁶

The responsibility for chauffeuring the priest to and from Innisfree rotated among the parishioners ("*ishlo po koli*"). A driver was designated monthly by the holova, and usually approached at the previous service. He would be reminded by the holova if the two met informally over the course of the month; alternately, the holova might pass on a reminder through a neighbour he met or in extreme cases stopped by the driver's home to remind him personally. Notwithstanding these sorts of safeguards, drivers sometimes forgot that they were to pick up the priest. In such instances, priests were usually able to locate a parishioner in town on business who would drive him to Buczacz.³⁷

Handling the priest's transportation was time-consuming for the holova — especially in light of his other duties. In 1932, the parish finally decided to designate a separate individual to take care of this activity. At this same time, the family hosting the priest when he stayed in Buczacz was waived from driving him to and from Innisfree.³⁸

c. Accommodations

In the early days of the Buczacz parish, the priest stayed at the home of Peter and Ksenia Hlus. The three-room Hlus home was built in the "Old Country style" and at that time was one of the largest in the district. It could accommodate the priests well. While at the Hlus home, the priest stayed in the *velyka khata* or "living room."³⁹

In the mid-1920s, the priest started staying at the home of Tymko and Sofia Greschuk. The Hluses were getting on in years and it was becoming more difficult for them to put up the priest every month.⁴⁰ Moreover, the Greschuks had recently built a large, six-room, Canadian-style home which was one of the finer houses in the district (see Figure 10.)⁴¹ In addition, sometime around 1930 the Greschuks purchased a used 1928 Chevrolet which provided a comfortable means of transporting the priest to church if required.⁴²

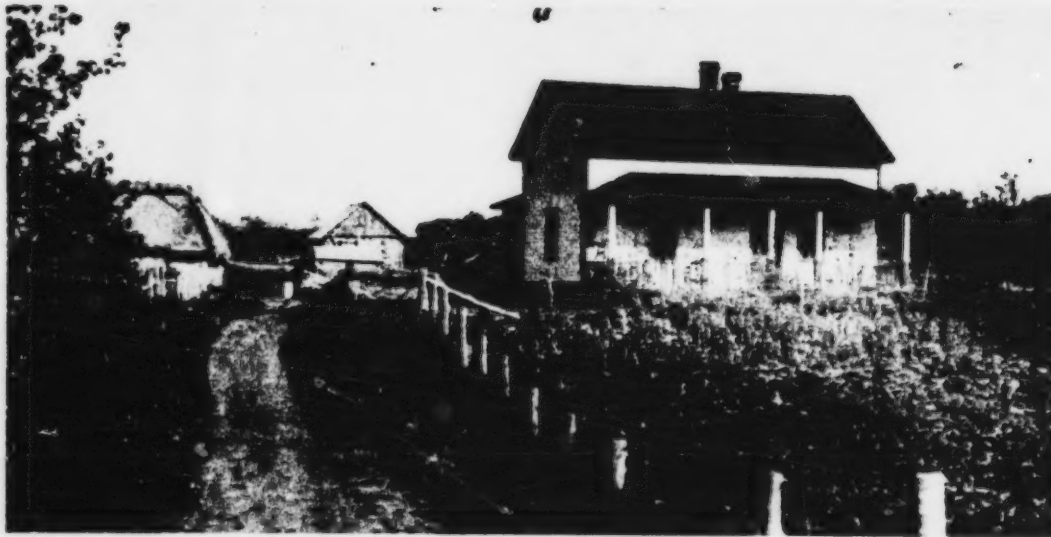


Figure 10: Tymko Greschuk Residence, 1928.

The parish paid the Greschuks \$1.00 for every time they put up the priest; this was raised to \$2.00 in 1929.⁴³ The practice of paying the hosting family started in or around 1918 once the largest portion of the capital expenses for the church had been paid off.⁴⁴ Other Ukrainian Catholic parishes served by circuit priests also paid the hosting family for their expenses.⁴⁵

In one sense, the priest might be regarded as a boarder in the Greschuk home. On the other hand, he was also an honoured guest, and the family considered it a privilege to have him stay there.⁴⁶ The children, of course, were told to be on their very best behaviour for the duration of the hosting period.⁴⁷

The priest stayed in the master bedroom located on the main floor of the house, while Tymko and Sofia went upstairs to sleep. He had fresh linen and a separate wash basin. In addition, the priest's meals were served to him in his room.⁴⁸ While he had full opportunity to socialize with the Greschuk family if he desired, the priest also had the privacy to go about his business as he pleased.

d. Catechism Lessons

Late on Saturday afternoon, the priest taught children catechism (*katekha*) at the Greschuk home. These lessons took place after four to six times a year when the weather was not too cold or work on the farms was not in peak season. Occasionally, the priest would be late coming in on Saturday, and the catechism lesson could not take place.⁴⁹ In that instance, the priest might hold the children back after the Liturgy for a 15 to 20 minute catechism lesson.⁵⁰

Children usually walked to the lessons in segregated groups (i.e., boys and girls separately). They wore good, clean clothes (e.g., dark pants and a white shirt for boys), although not their Sunday best.⁵¹

The catechism lesson lasted about half an hour. It was usually held either in the room where the priest was staying or outside. Between ten and twenty children were present. Everyone stood for the lesson, including the priest. The lesson was delivered without the use of a blackboard or print materials.⁵²

The lesson started with the prayer *Otche Nash* ("Our Father"). The priest then spoke for approximately ten minutes, after which he asked the children short questions about the topic he had covered. Some of the subjects dealt with most often included the Ten Commandments and the nature of God (i.e. God and man; the Holy Trinity). Accordingly, the priest might deliver his lesson about the Holy Trinity and then lead off with a question such as "How many Gods are there?" ("*Kilka Bohiv ie?*" or "*Kilka osib Sviaty Boh?*").⁵³ The reply to this was "One God — with three persons." If the child to whom the question were directed answered thus, he or she was praised; if not, the question was put to another child, and the first child later told to remember the answer in the future.⁵⁴

The priest kept his lesson deliberately short, and rarely dealt with a large amount of information in one lesson. For example, if he wished to discuss the sacraments, he dealt with the first two in one lesson, and then picked up where he had left off during his next visit.⁵⁵

The lesson ended off with the prayer *Bohorodytse Divo* ("Hail Mary"). The priest then treated the children to jelly beans (*dzheli binz*) or rock candies (*kendiz*) which he had brought along. He usually carried these in a bag in his coat pocket or in his overnight bag. This practice was common to the Basilian Fathers at this time and popular with the local children.⁵⁶ Occasionally, the priests also gave the children a small (2x3 inch) religious picture (*obraz*) as a reward for attending the lessons.⁵⁷

After the catechism lesson, the older children went to have their confessions heard.⁵⁸

Although the catechism lessons provided a means of rudimentary religious education and prepared children for their first communions,⁵⁹ they were basically a stop-gap measure. Children "did not learn much" from them.⁶⁰ The primary responsibility for the religious education of children in Buczacz remained largely with the family — particularly with mothers.⁶¹ This situation changed somewhat during the 1930s as the Sisters Servant of Mary Immaculate started holding one or two-week long religion courses in the Buczacz area during the summer months.⁶²

e. Saturday Evening

The priest ate supper around 6:00 p.m. in his own room. This was done largely for the sake of convenience. Most family members were usually involved with chores and supper

might be served only very late if it were necessary to wait for them. Sometimes, the priest ate with the entire family if everything was ready. The fare usually consisted of household standards — borshch, cabbage, chicken, bread, butter, and tea.⁶³

After supper, the priest said his prayers for up to an hour. If weather permitted, he walked outside while praying — a common practice at the monastery. Otherwise, he stayed in his room.⁶⁴

For the remainder of the evening, the priest might socialize with the family, read over his sermon, visit neighbours, and perform christenings or hear confessions (if someone should stop by the house for this purpose).⁶⁵ As well, he spent some time conferring with the cantor, Pavlo Chmilar (*Khmiliar*), who would also stay over for the evening at the Greschuk home.⁶⁶ Church board members such as Peter Hlus and Paul Dulaba might also stop by.⁶⁷

f. Sunday Morning

The priest woke up at 6:00 a.m., the usual wake-up time at the monastery.⁶⁸ He washed up in his room (a wash basin and towel were provided for him), and then said his prayers (usually in his own room). He also looked over his sermon one more time. As he observed the eucharistic fast from midnight until the time he had received the sacraments, the priest did not have breakfast or drink water in the morning.⁶⁹

The priest and diak left for the church before 9:00 a.m., usually in Chmilar's buggy (*boga*). By the mid-1930s, when Chmilar was no longer the diak, Tymko Greschuk drove the priest to church and then returned for the rest of the family.⁷⁰ By the time the priest and diak arrived at the church, a few people would already be present. The priest greeted them, and then went directly into the church through either the front or the side doors.⁷¹

g. Activities Before Liturgy

Upon entering the church, the priest went directly to the vestry. There he hung up his coat, said a prayer, and prepared for the service. He took the chalice and its associated items from a drawer in the vestry, and placed them together with the wine and hosts on the side altar (*proskomydiia*). He then put on his stole (*epytrakhil*). He then started singing an *utrenia* (matins) with the diak. Only five or six people would be present in the church at this time.⁷²

As more people entered the church, the priest stepped aside and let the diak continue with the matins. He then went to hear confessions.⁷³ At around this same time, people planning to have a child christened or to be wed approached the priest to make arrangements and to provide whatever information was required for the registration of the event. The priest entered this information onto the appropriate form or into a small notebook he carried in his pocket.⁷⁴

Confessions were heard in the south vestry. There the priest sat on a chair while supplicants knelt before him. On exceptionally cold days, the priest moved his chair out of the vestry and into the area beside the altar. Those wishing to have their confessions heard queued up along the south wall of the nave, with the front of the line located near the heater. People went to confession one at a time. After a few minutes, they returned to their places, knelt, and said their penance.⁷⁵

It was standard practice for those planning to receive communion to go to confession that same day.⁷⁶ Consequently, up to 20 people would usually be waiting for confession prior to a regular service. The majority of parishioners, however, went to confession and communion once a year at Easter time — as communion was not popularized in the Catholic church until after the Second World War.⁷⁷

The length of time confessions were heard varied from priest to priest. Some tried to hear all confessions before the service, leading to up to an hour's delay in starting the Liturgy. Others simply announced that they would hear confessions for only a set period of time before the next service and placed the onus upon parishioners to arrive early if they wished to be confessed.⁷⁸

When he had finished hearing confessions, the priest changed into his vestments, said a prayer at the proskomydiia, and then walked to the front of the altar. He then started the service.⁷⁹

3. The Parishioners Go to Church

a. Saturday

Parishioners started preparing for church on Saturday by finishing off as much work as possible. This left only routine chores to be done on the "day of rest."⁸⁰ Some women even prepared their main Sunday meals in advance.⁸¹ This practice was in keeping with the third commandment of keeping holy the Sabbath,⁸² and it was strongly observed in Buczacz until well into the 1950s.⁸³

In the evening after chores had been finished, family members took a sponge bath in a wash tub (*tsebryk*, *tseber*, *bochka*) and washed their hair. Children usually bathed first and then went to bed; adults would bathe later.⁸⁴ In some cases when people expected to be busy on Saturday, they might take their baths on Friday.⁸⁵ Likewise, some of the younger boys in the region would choose to bathe in a local lake on Saturday afternoon during the summer rather than in the more constricting confines of a washtub.⁸⁶

The "woman of the house" ensured that the clothes to be worn to church had been cleaned and pressed by Saturday evening. In most instances, she would have washed the clothes sometimes during the course of the week and pressed them shortly afterwards. If this was not the case, she ensured that this was done on Saturday.⁸⁷

b. Sunday Morning

On Sunday mornings family members did their chores and then prepared for church. Wake-up would be around 6:00 a.m. At this time, the animals were fed and the cows milked. These activities took from one to two hours to complete.⁸⁸

After chores had been done, the father or an elder son hitched the horses to a wagon (*zaprihaty koni; koni rykhtuvaty*) while other family members washed up.⁸⁹ In the meantime, the mother or an elder daughter prepared breakfast.⁹⁰

Family members planning to receive communion observed the eucharistic fast (*postaly*). Accordingly, they did not eat breakfast nor did they drink water from midnight until the time they received the sacrament. Fasting was strictly observed in the Buczacz area until well after the Second World War.⁹¹ However, since only a small portion of the congregation received communion during regular Sunday Masses, the majority of parishioners would eat before going to church.⁹²

After breakfast, men shaved (*holytysia; pidholytysia*) if they had not yet done so. For many, this was the only time they shaved all week (unless they had gone into town).⁹³ Going to church unshaven was considered unacceptable behaviour. Those who ventured forth in this manner invariably were asked if they had lost their razor ("Ty vzhe brytvy ne maiesh?") or told that they should have shaved the day before ("A chomu ty ne pidholyvysia?" "Nemav chasu." "A chomu ty ne mav chasu? Treba bulo vchora pidholytysia.").⁹⁴ This sort of admonishment was usually effective, but invariably one or two people came to church unshaven. No one, however, would sport a beard; as this was not a local fashion.⁹⁵

After breakfast, the mother or an elder daughter washed dishes while the rest of the family dressed for church. Older children dressed themselves while younger children were more often than not dressed by their mothers.⁹⁶

c. Attendance

Services at the Buczacz church were attended by at least 100 people and routinely by over 200 people. An approximation of the number of adults attending can be made by dividing the amount gathered during the collection by five (cents), the unswerving donation of male and female parishioners until the Second World War (see Table 4).⁹⁷

The most popular time for attending church was during the months of June, July, and August. Warm weather and the influx of visits from other parishes may account for this.⁹⁸ May and September services were also popular, although not as well attended as those during the height of summer. Easter services, which usually took place in April, were invariably well attended. The "low season" for church attendance lasted from October to March, with attendance fluctuating much along the lines of the weather. The Christmas service in January was usually, although not invariably, well attended.

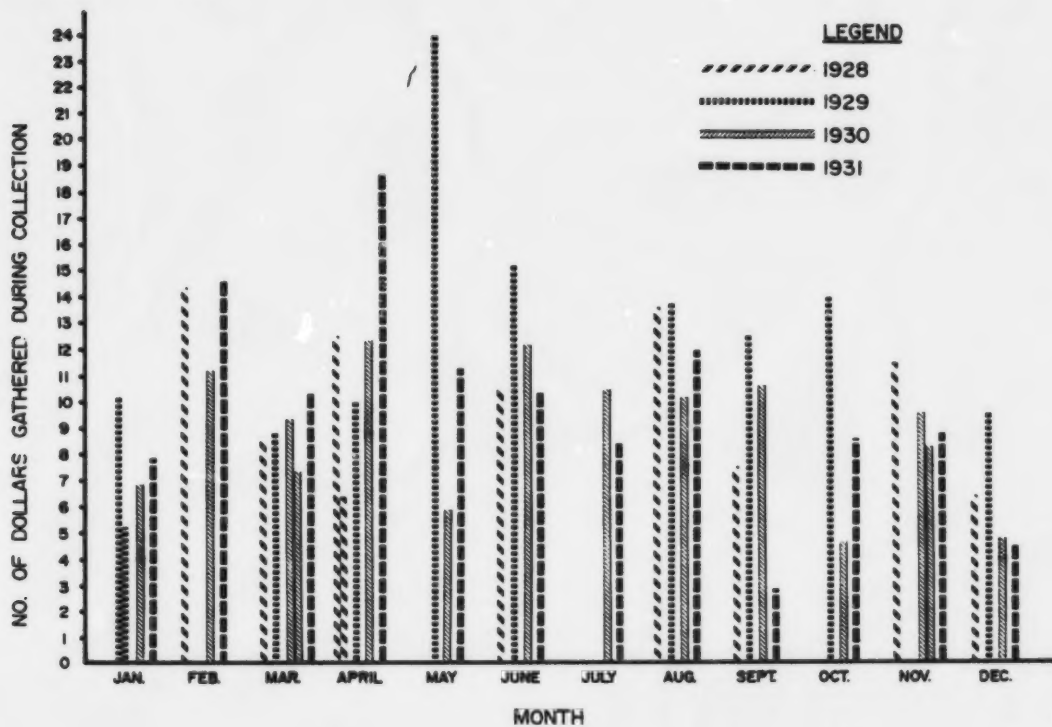


Table 4: Seasonal Attendance at Buczacz Church, 1928-1931, as Reflected in Donations During Collections.

Good attendance at services in the Buczacz area is not surprising, for the congregation included up to 100 families (although not all were formally members).⁹⁹

No major social stigma seems to have been attached by the church community to a person who missed attending a service or who might not attend regularly at all. In contrast, if a person openly chose not to be a church member or professed to be a non-believer, they would be stigmatized.¹⁰⁰

Attendance by children at the Sunday services in Buczacz followed no single pattern. Strongly religious families regularly brought most or all of their children to the Liturgy.¹⁰¹ Other parents might take along their first child or two, but give up after more had arrived.¹⁰² In many cases parents were reluctant to take children along to church during winter because of the poor weather.¹⁰³ In other cases, parents may have kept their children at home because of concerns about their ability to clothe a child "appropriately".¹⁰⁴ Still others saw going to church on Sunday as an activity intended primarily for adults.¹⁰⁵ Consequently, while there may have been a fair number of children (perhaps 40 or more on average) who attended services at Buczacz, there were usually many more staying at home with one of the parents or with an older sibling.¹⁰⁶

It is important to note that in addition to religious observance, going to church on Sunday in Buczacz (or other Ukrainian areas of east central Alberta) was a major social outing. It was an "all-day" affair. Parishioners left their homes usually around 9:00 a.m. and returned no earlier than 1:30 or 2:00 p.m. — even later if they went visiting after the service. If children went along, parents usually packed a lunch for them.¹⁰⁷ A Sunday service provided an opportunity for people to come together and see each other. In an area like Buczacz which had no community hall, the only comparable opportunities for this sort of socializing would be at the local annual picnic or the school Christmas concert.¹⁰⁸



Figure 11: Winter Travel to Church in Rural Alberta, 1920s.

d. Travel and Parking

Parishioners going to church left their homes so as to arrive at least 10 to 15 minutes before the 10:00 a.m. beginning. It was inevitable that some people would be late, either having taken longer than anticipated with their chores or having had trouble on the road. Most people made sure that they arrived early so as to have an opportunity to speak with friends and acquaintances outside the church.¹⁰⁹

Prior to the Depression, travel by horse and wagon (or sleigh in the winter) was the major means of transportation to church. Few people came in cars, and those who did were vastly outnumbered by wagons (i.e., there would be 30 wagons for every 4 or 5 cars).¹¹⁰ In winter, the roads were virtually impassable, and everyone travelled by sleigh.

Parishioners who lived close to the church usually walked to the service. In earlier days, even those who lived far away might have walked along unmarked trails to the church.¹¹¹ It was common for those who were walking to be offered rides by people travelling from further afield, providing that the latter had room for them. After the service, a number of those people who had walked to church arranged for a ride back home.¹¹²

Parishioners parked their horses and wagons in a vacant lot located across the road next to the cemetery. They then walked across to the church. Cars were commonly parked along the side of the road.¹¹³ It was customary for parishioners to sit outside and speak before the beginning of the Mass. The majority of those outside were men, many of whom might be smoking; women were more likely to go directly into the church and do their socializing later, or to speak for only a short while. Children usually went into the church fairly quickly, although older children often stayed outside and talked among themselves in the parking lot.¹¹⁴

e. Entering the Church

Most parishioners came into the church well before the start of the Liturgy. Some, however, would wait to the last minute. These stragglers were forewarned of the beginning of the Liturgy by the ringing of the church bells. A bratchyk rang the bells after the palamar had given him a hand signal from the side door.¹¹⁵ Occasionally, the palamar took an even more direct role in bringing in the congregation by walking across the lane to tell the older boys to get out of the parking lot and into church.¹¹⁶

Parishioners entered the church through double doors which were closed in the winter and open in the summer.¹¹⁷ Usually they crossed themselves and lowered their heads as they entered the church. They then walked up the middle of the church to the small table (tetrapod) which stood at the front of the nave where they kissed the cross (*khrest*) and icon (*obraz*) laying there.¹¹⁸ Thereafter, they would work their way to their places.

After people had found a spot, they knelt and prayed. Most people said an "Otche Nash" ("Our Father") and possibly a "Bohorodytse Divo" ("Hail Mary") and were finished within a minute or two. Some people — particularly older women — prayed for much longer periods of time (sometimes twenty minutes or more).¹¹⁹ Only a few parishioners — usually men — had prayer books (*molytvennyky*) with themselves.¹²⁰ Rosaries were conspicuously absent.¹²¹

Before the start of the Liturgy, an utrenia was sung. It was started by the priest and the diaky. However, the priest later had confessions to hear, and so left the diaky to conclude the service. The diaky stood along the north wall of the nave near the front of the church (see Figure 12).¹²² The service started about thirty five minutes before the Mass, and lasted almost half an hour. If the diaky finished early or if the start of the service were delayed, religious songs were sung in the interim.¹²³

Those parishioners wishing to go to confession usually made an effort to arrive early ("*iak khto khotiv do spovidy, to khuche iikhav*").¹²⁴ Then they lined up along the south wall of the nave in order to see the priest in the vestry ("*v zakhrystii*").

Most people stood in the church, as there were benches (*lavky*) only for older people. Women stood on the left (i.e., south) part of the nave, and men on the right (i.e., north).¹²⁵ Children were usually placed toward the front of the church where their parents could keep an eye on them. When the church was exceptionally crowded, some of the children would be put behind the tetrapod.¹²⁶ By the time the service began, the church was usually crowded with people standing literally from wall to wall. Only a small space down the centre of the church remained as an aisle (see Figure 12).¹²⁷ Occasionally, the church was so full that people had to stand outside (as in Figure 13).

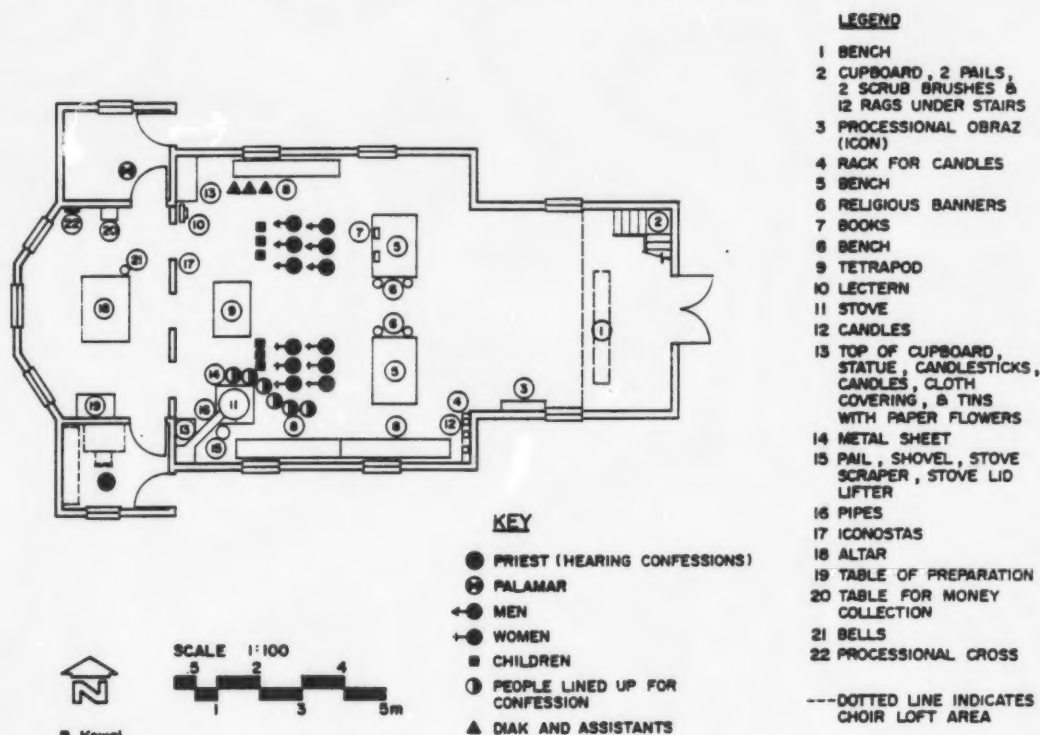


Figure 12: Pre-Liturgy Spatial Arrangement, Buczacz Church.

C. THE DIVINE LITURGY

The usual form of Sunday service in the Buczacz church was the Divine Liturgy of St. John Chrysostom or "*Zolotoustova Liturhiia*."¹²⁸ This is the most common of the three forms of the Eucharistic Liturgy celebrated by the Ukrainian Catholic Church. The others include the Divine Liturgy of St. Basil the Great, observed ten times a year and differing mainly in longer silent prayers said by the priest; and the Liturgy of the Presanctified Gifts,

said on Wednesdays and Fridays in the Lenten season and on the first three days of the week preceding Easter — distinguished by its use of a previously-consecrated eucharist.¹²⁹

The Liturgy was said in Old Church Slavonic (*staroslavianska mova*), not in Ukrainian.¹³⁰ This was in notable contrast to the Ukrainian Orthodox Church in Canada, which used vernacular Ukrainian from the time of its founding as a Ukrainian "national church" in Canada.¹³¹ The only use of Ukrainian during the service was during the sermon and announcements.¹³² This use of an archaic language seems to have been a matter of tradition rather than conviction, for Eastern theological practices favour the use of vernacular languages.¹³³ The Ukrainian Catholic Church finally adopted Ukrainian as the language of services during the 1960s.

The Liturgy was referred to by parishioners in Buczacz as the "*Bohosluzheniia*" ("Divine Liturgy"), alternately *sluzhba* or *vidprava* ("the service").¹³⁴ The English word "Mass" refers to the equivalent service in the Latin rite.¹³⁵

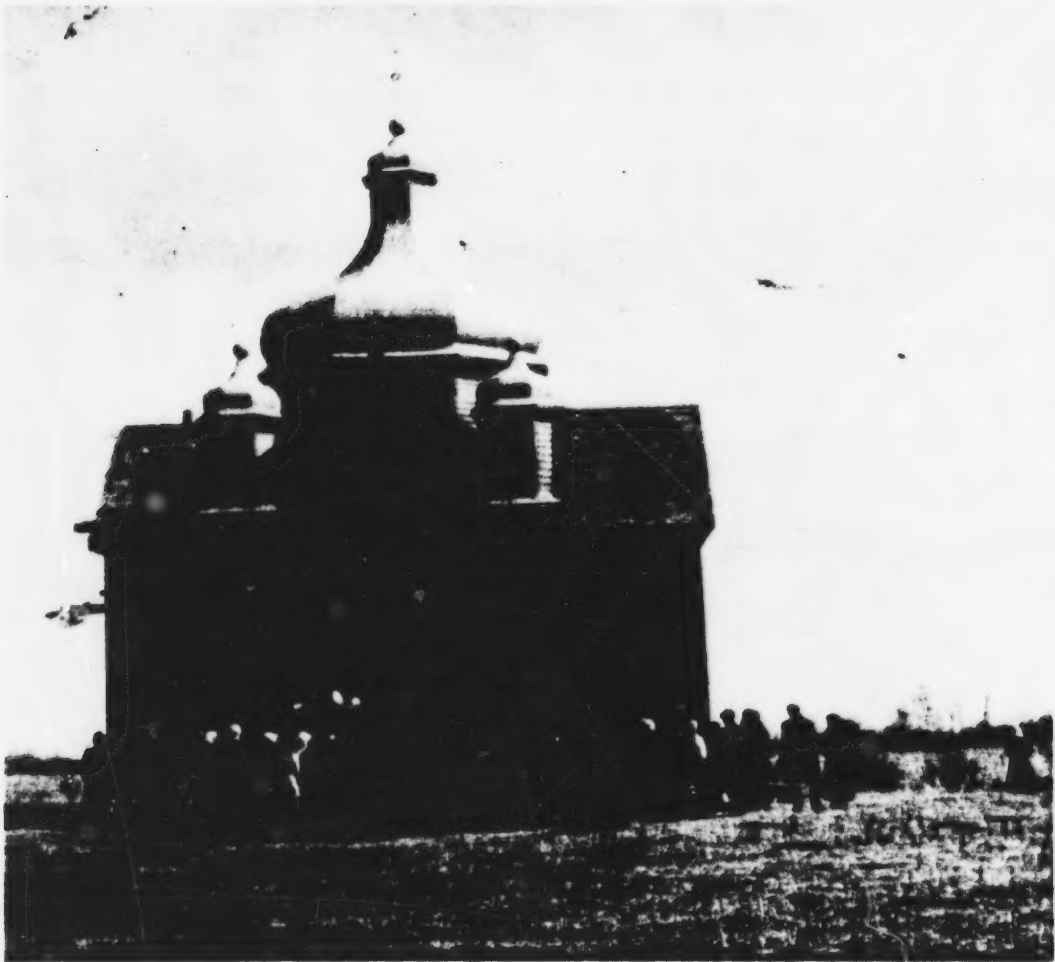


Figure 13: Overflow in Rural Ukrainian Church, Alberta, c. 1910.

The Liturgy was celebrated in two parts; the Liturgy of the Word and the Liturgy of the Eucharist. The first prepared the congregation for the eucharistic sacrifice through songs, readings, and prayers. The second celebrated the transformation of the eucharist and its communion among a community of faithful. In early Christian days, only baptized members of a church community were allowed to be present and take part in this eucharistic celebration.¹³⁶

The priest was the central figure in the celebration of the Liturgy, although he was assisted by a number of people. The most important of these was the diak (cantor), who led the congregation in singing and who himself sang the specific passages required for a given service (e.g., *tropari*, *apostoly*). The diak stood with a number of assistants in the choir loft.¹³⁷ A palamar served the priest in and around the altar by providing him with the censer, putting the Gospel stand in place, handing out candles as they were required, and so forth. The palamar stationed himself in the north vestry for most of the Liturgy.¹³⁸ Finally, six people — three on each side of the tetrapod — held lit candles for the entire service (see Figure 14). These were usually married men or women in good standing in the parish or visitors who had come from another parish and were honoured in this manner.¹³⁹

Except for some minor abbreviations, the text of the Liturgy has remained unchanged from the 1920s to the present day. The more significant change in Liturgical text has been the switch from Old Church Slavonic to vernacular Ukrainian.¹⁴⁰ Likewise, the manner in which the priest celebrates the Liturgy has remained largely the same.¹⁴¹

1. Preparations for the Liturgy

Immediately prior to the start of the service, the priest donned his vestments. The process of vesting involved a series of specific prayers and the blessing of the vestments before they were put on. The regular order of donning vestments started with the *stykhar* (tunic); the *epytrikhal* (stole); *poias* (belt); *narukavynytsi* (cuffs); and finally a *felon* (chasuble, or outer cape).¹⁴² In the instance that a priest would first hear confessions, he would start the vesting process so as to wear his tunic, stole, and vest, and don his cuffs and chasuble later.¹⁴³

After vesting, the priest went to the *proskomydiia* to get ready those items needed to celebrate the eucharist. The candles there were lit before the priest started his preparation rites.¹⁴⁴ The bread and wine were then prepared for the service — the bread being shaped and hosts put into place — for the service with the accompaniment of prayers and incensing.¹⁴⁵

Before the priest went to the *proskomydiia*, the palamar ensured that all the candles on the altar and the tetrapod had been lit.¹⁴⁶

2. The Liturgy of the Word

The formal part of the Liturgy began when the priest made a sign of the cross over the altar with the Gospel Book held high in the air.¹⁴⁷ In response (as with many of the signs of the cross made by the priest during the Liturgy), the members of the congregation crossed themselves.¹⁴⁸ The Liturgy which then followed might be best described as a series of connected prayer sequences.

a. Ektenia of Peace

Every *ektenia* (litany) consisted of a series of petitions, to which the congregation responded "*Hospody, pomylui*" (or "Lord have mercy"). For example, the *ektenia* of peace — also known as the "great *ektenia*" because of its length — includes petitions for things such as: peace from on high (this is requested in the opening prayer, giving the litany its name) and the salvation of (the congregation's) souls; the peace of the whole world and the well-being of God's churches; the pope in Rome; the well-being of the city, town or area in which the Liturgy is celebrated; good weather, the fertility of the earth and peaceful times; and help for travellers, the sick and suffering, and the imprisoned.¹⁴⁹ The *ektenia* characteristically closed with a commemoration of the Blessed Virgin Mary and a doxology praising God. Doxology literally means "words of praise," and refers to the closing affirmation of the Holy Trilogy which ends every litany.

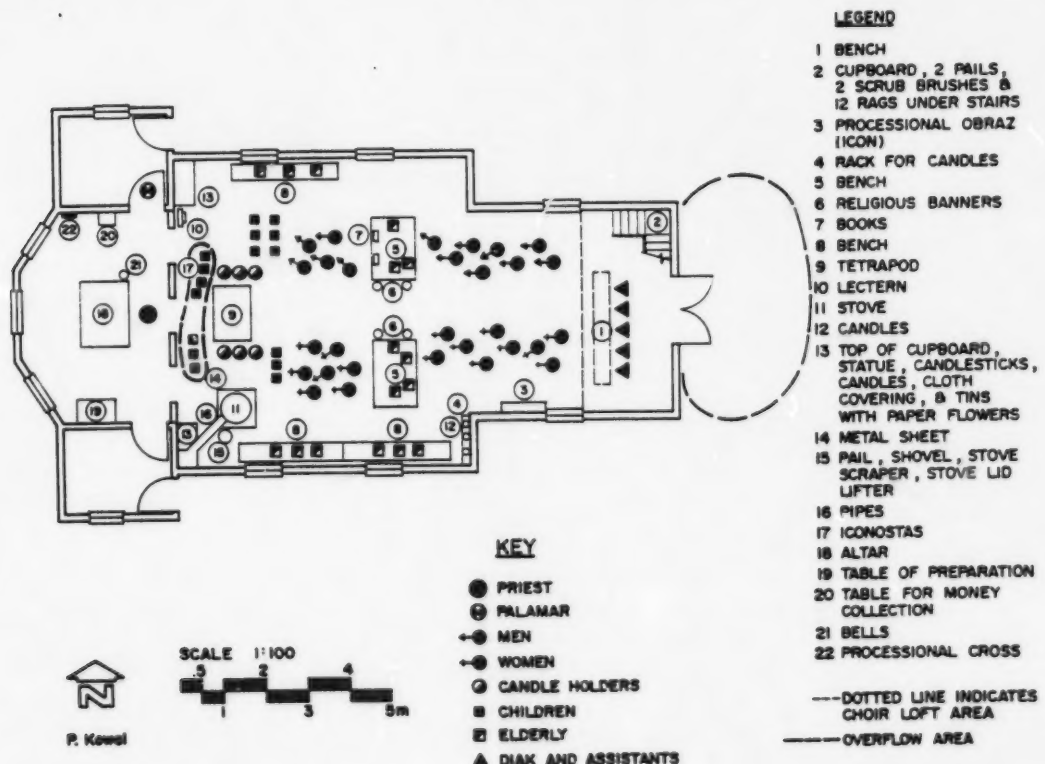


Figure 14: Spatial Arrangement at Start of Liturgy, Buczacz Church.

b. Antiphons

The opening ektenia was followed by three antiphons (*antyfony*). Each antiphon consisted of three or four psalm verses sung with a refrain dedicated to Jesus or the Virgin Mary; there were variations between the psalms sung on Sundays, weekdays, and holy days.¹⁵⁰

Brief litanies were performed between the antiphons. In addition, each antiphon was preceded by a silent prayer said by the priest. A special "Hymn of the Incarnation" ("*Iedynorodnyi*") followed the singing of the First Antiphon.¹⁵¹

c. The Little Entrance and Entrance Hymns

Near the end of the third antiphon, the priest picked up the Gospel and, holding it at chest level, walked counterclockwise around the altar and through the ikonostas doors to face the congregation. The palamar preceded him holding a candle.¹⁵² The priest then raised the Gospel and called upon the congregation to be attentive. He then returned the Gospel to its place on the altar and the palamar returned to the vestry (see Figure 15).¹⁵³

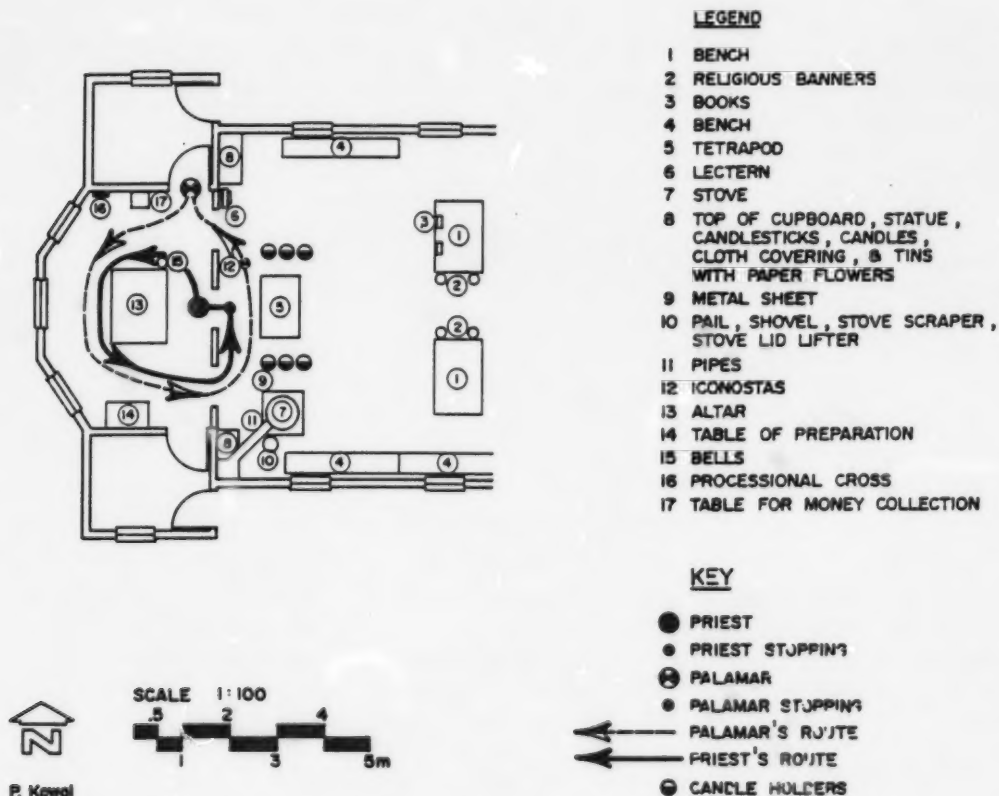


Figure 15: Movement During the "Little Entrance", Buczacz Church..

A short entrance hymn was sung at this time, followed by the singing of the short prayers (*tropari and kondaky*) by the diak who related to the day on which the Liturgy was taking place. The priest silently said a lengthy prayer which preceded the Transfiguration Hymn. By the time the cantors had finished, the priest had just about completed his prayer. The Transfiguration Hymn ("*Sviatyi Bozhe*") followed.¹⁵⁴

d. Scriptural Readings

Before the start of the scriptural readings, the priest emphatically sought the congregation's attention by turning to them, blessing them, and calling for their attention. Following a short prelude announcing the reading which was to follow and imploring those present to be attentive, the reading of the Epistle (*apostol*) by the diak took place. The Epistles were, in fact, letters from the apostles to the congregations they served. These were read during early congregations of Christian communities and then circulated. Over time, specific readings were designated for the various periods of the year.¹⁵⁵

After the reading of the Epistle, the priest faced the diak and blessed him. The "Alleluia" chant followed.¹⁵⁶ At this time the priest turned to the palamar to indicate that he wished the censer (*kadylo*). The latter brought the censer in one hand and a small container of incense. The priest put a small amount of incense from the container onto the coal in the censer with a small spoon, returned the spoon to the container, and then took the censer from the palamar. He then incensed the altar (walking around it counterclockwise) and then the congregation (walking through and then standing just in front of the royal doors). He then handed the censer back to the palamar who was waiting off to the right.¹⁵⁷

After returning the censer to its place in the vestry, the palamar walked through the side door of the ikonostas and moved the Gospel stand from the side of the church to a spot directly in front of the royal doors. He then stepped to the side.¹⁵⁸

The priest then walked through the royal doors holding the Gospel and placed it on the stand. The candle holders walked into place — three each side of the priest.¹⁵⁹ Four to six people — usually older women — came to the front of the church to kneel almost directly underneath the Gospel believing that this would help relieve them of physical ailments (see Figure 16).¹⁶⁰ The priest then read the Gospel. When he was through, he presented the Gospel so that it could be kissed by the candle holders, the palamar, the people who had knelt under the pulpit, and the people standing near the front of the congregation.¹⁶¹ Everyone then moved back to their respective places, and the priest commenced with the sermon.

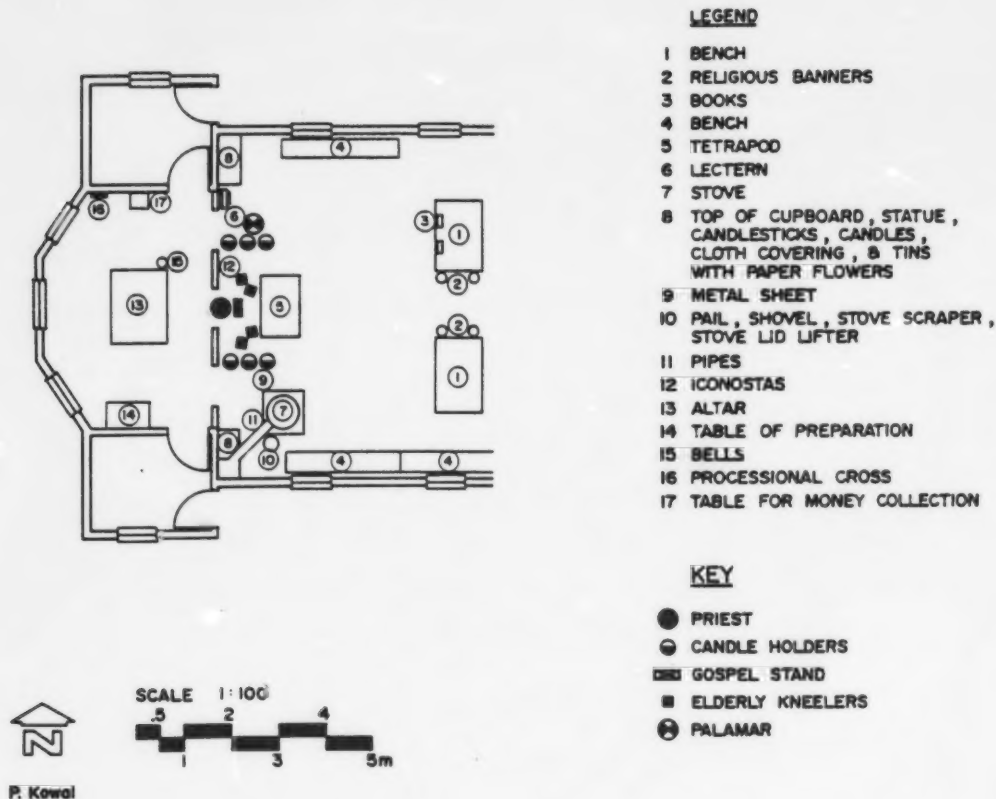


Figure 16: Gospel Reading, Buczacz Church.

e. Sermon

The sermon (*kazania* or *propovid*) was an indispensable part of the Sunday service. The priest spoke in Ukrainian for up to 30 minutes on a topic usually related to the specific feastday, providing the parishioners with a form of religious education.¹⁶² The priest spoke while standing behind the Gospel stand. He kept his written text between the pages of the Gospel, although he usually knew the sermon well enough that he could refer to the text rather than read it directly.¹⁶³

Before proceeding into the sermon, announcements (*oholoshennia*) were made concerning various matters: the schedule of upcoming church services, catechism lessons, or confessions; the announcement of wedding banns (*zapovidy*); reminders about visitations by carollers at Christmas or by the priest after Epiphany; the regimen of fasting (during lenten periods) as prescribed by the church; the gathering of collections for special causes; and so forth.¹⁶⁴ As a rule, matters not related directly or indirectly to the church (e.g., forthcoming events at the Myroslawna narodnyi dim) were not announced.¹⁶⁵

f. Collection

The most important source of income for the church other than membership dues was the collection (*tatsa*) gathered at Sunday services. Parishioners — both men and women — unswervingly paid five cents each into the collection plate. This amount was so standard that "if someone put in ten cents, they automatically would get five back" ("*iak kynav desiat tsentiv, to shche iomu vydaty piat*").¹⁶⁶ As with all the financial dealings of the church, the monies were handled by the church committee in an obviously above-board manner.

Almost immediately after the sermon had finished, the collection plate (*tatsa*) would be taken around the church by the holova and an assistant (*zastupnyk*).¹⁶⁷ They went from the nave to the north vestry to pick up the collection plate (*terilka* — held by the holova) and a large candle (*svichka* — held by his assistant). As they passed near the altar both coming to and going from the vestry, they crossed themselves and bowed.

The candle holder walked in front of the holova. They went first through the portion of the nave where the men stood; picked up collection monies from the foot of the stairs (brought down by someone from the choir); swung around the back of the church and outside if the church was overflowing; and then went through the south part of the nave collecting monies from the women. When finished the gathering, the two walked back to the sanctuary, crossing themselves as they stepped in front of the tetrapod. They placed the collection plate in full public view along the wall to the right of the altar (see Figure 17).¹⁶⁸

After the service, the holova and his assistant counted the money together with the treasurer.¹⁶⁹ The treasurer then paid the priest with the monies collected and additional funds from the treasury (*kasa*).¹⁷⁰

A second collection would take place only on rare occasions. A women's auxiliary was not formed at the church until the 1940s (or even later); when formed it regularly took up a second collection.¹⁷¹ Once a year during the Christmas season the priest himself took up a collection for the bishop.¹⁷² Occasionally, the priest announced that a special collection for an extraordinary cause would be made. One example of such was a collection for a parishioner who had lost his home and outbuildings in a fire.¹⁷³ Another extraordinary collection was taken up sometime in 1930 for the construction of a residence for the newly-appointed Ukrainian Catholic Bishop of Canada, Vasyl Ladyka.¹⁷⁴

g. The Insistent Ektenia

After the sermon, the last part of the Liturgy of the Word took place. This was a litany (*ektenia*) whose notable feature was the repetition of the petition to the Lord ("*Hospody pomyluu*" or "Lord Have Mercy") three times, giving this passage its title as "insistent."¹⁷⁵ This litany ended with a symbolic call for the unbaptised to leave the church and for only the faithful to remain.¹⁷⁶ This concluded the first portion of the Liturgy.

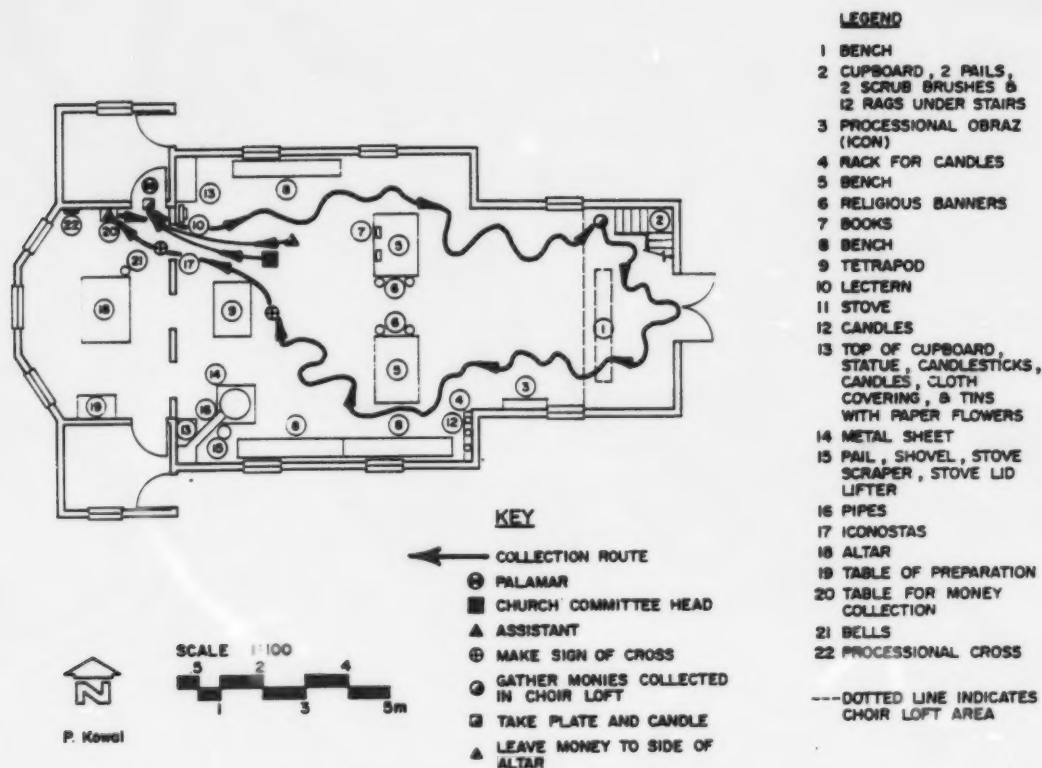


Figure 17: Movement During Collection, Buczacz Church.

3. The Liturgy of the Eucharist

The (symbolic) transformation of bread and wine into the body and blood of Jesus Christ and its sharing among a community of believers form the focal point of the Divine Liturgy. These acts take place during the Liturgy of the Eucharist. This part of the Liturgy may be divided into three parts: the preparation for the consecration; the consecration of bread and wine into the body and blood of Christ; and the communion rite itself, in which the faithful receive the sacrament. The Liturgy concludes with a short dismissal rite.

a. Preparation for Consecration

i) The Great Entrance

The start of the Liturgy of the Eucharist was announced by a processional during which the sacramental vessels were taken from the proskomydiia and placed on the main altar. Before proceeding to the preparation table, the priest incensed the altar on all sides, the vessels on the proskomydiia, and then the congregation. He then stood in front of the altar reciting the cherubic hymn to himself three times. From there, he proceeded to the proskomydiia, where he again incensed the vessels, returned the kadylo (censer) to the

palamar, and took up the items on the table (placing the veil on his left arm, taking the discus in his left hand, and carrying the chalice in his right).¹⁷⁷

The palamar lined up in front of the priest for the "great procession" (*velykyi vkhid*) in which the sacramental vessels were taken from the preparatory table to the main altar. As in the "little entrance", the procession finished when the priest placed the sacramental vessels on the altar (see Figure 18).¹⁷⁸

This entire procession took place to the accompaniment of an elaborate cherubic hymn, "*Izhe Kheruvymiv*." The great entrance originated as a celebration of the bringing of gifts of bread and wine to churches during the earlier days of Christendom. In Byzantine times, however, it developed into an elaborate procession which was passed into Ukrainian church rite.¹⁷⁹

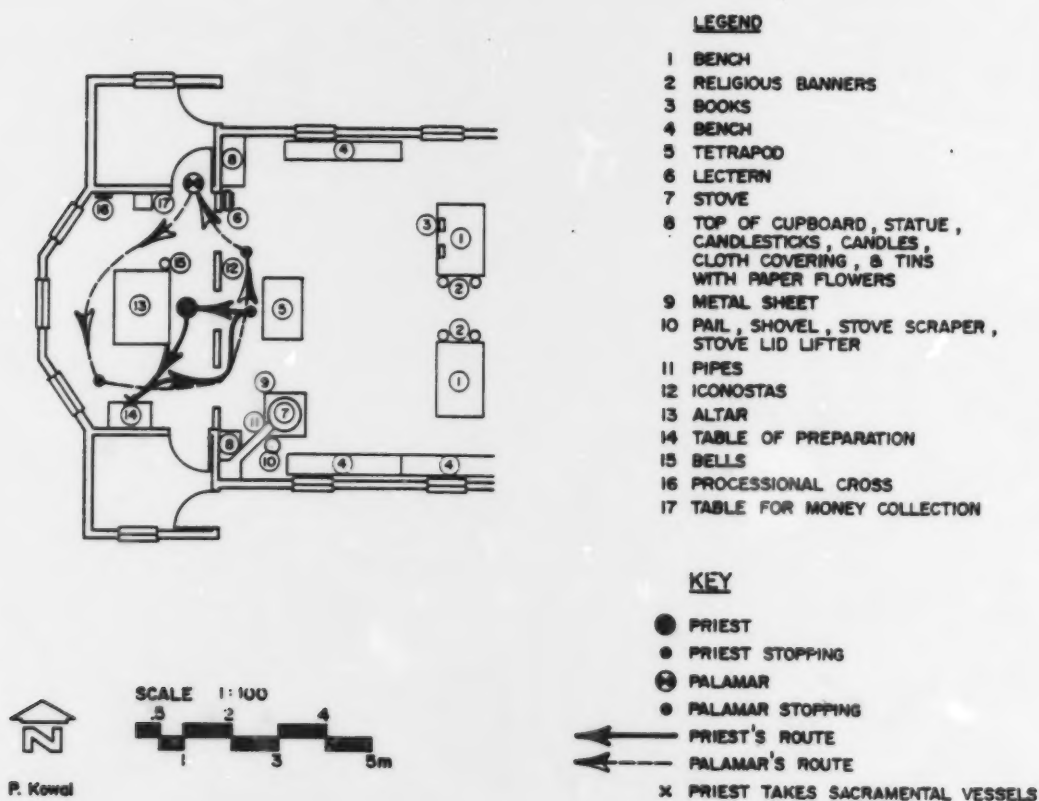


Figure 18: Movement During "Great Entrance", Buczacz Church.

ii) The Profession of Faith

The great entrance was followed by a short "offeratory" ektenia in praise of the sacraments to be offered to the congregation. In addition, a brief "rite of peace" took place, during which the priest kissed the sacramental vessels.¹⁸⁰

The profession of faith ("*Viriu*" — equivalent to the Latin rite "Apostle's Creed") then took place. During its singing, the priest held the chalice veil in order to reveal the sacraments as a symbolic reminder that the mysteries of the faith were revealed only to those who believed.¹⁸¹

b. Consecration

The transformation of bread and wine into the body and blood of Christ was considered to be the most sacred part of the eucharistic celebration.¹⁸² This part of the service was preceded by prayers following the singing of the Creed.

During the consecration, the priest narrated the events of the Last Supper. He then bowed and pointed with his hands (palms together) towards the bread and sang the words of sanctification. He then repeated this act with the wine.¹⁸³

The entire congregation knelt for the consecration. The palamar rang small altar bells before the consecration as a signal for the parishioners to kneel.¹⁸⁴ The practice of kneeling traditionally had not been part of Ukrainian Catholic church rite, but was introduced in Western Ukraine around the turn of the century and soon became a standard practice.¹⁸⁵

Following the consecration, the priest led the congregation in prayers invoking the blessing of the Holy Spirit and in commemorating the living and deceased members of the church.¹⁸⁶

c. Communion

An ektenia of supplication prepared the congregation for the communion rite by petitioning the Lord to accept the consecrated gifts. This litany then continued with other petitions, to which the parishioners responded, "*Podai, Hospody*" ("Grant this, O Lord"). The Lord's Prayer ("*Otche Nash*") and preparatory prayers then followed.¹⁸⁷

The palamar rang the altar bells as a call for parishioners to kneel during the communion rite. Those wishing to receive the sacrament walked to the front of the nave and knelt in a row before the ikonostas (see Figure 19).¹⁸⁸ Occasionally some individuals crawled the entire distance on their knees.¹⁸⁹ The priest distributed the sacramental particles using a golden spoon, walking from left to right and then returning. As he provided them with communion, he addressed each recipient by name and told them that they were receiving the body and blood of Christ.¹⁹⁰ Every time the priest administered the sacrament, the palamar (observing this process from the north ikonostas door) rang the altar bells.¹⁹¹

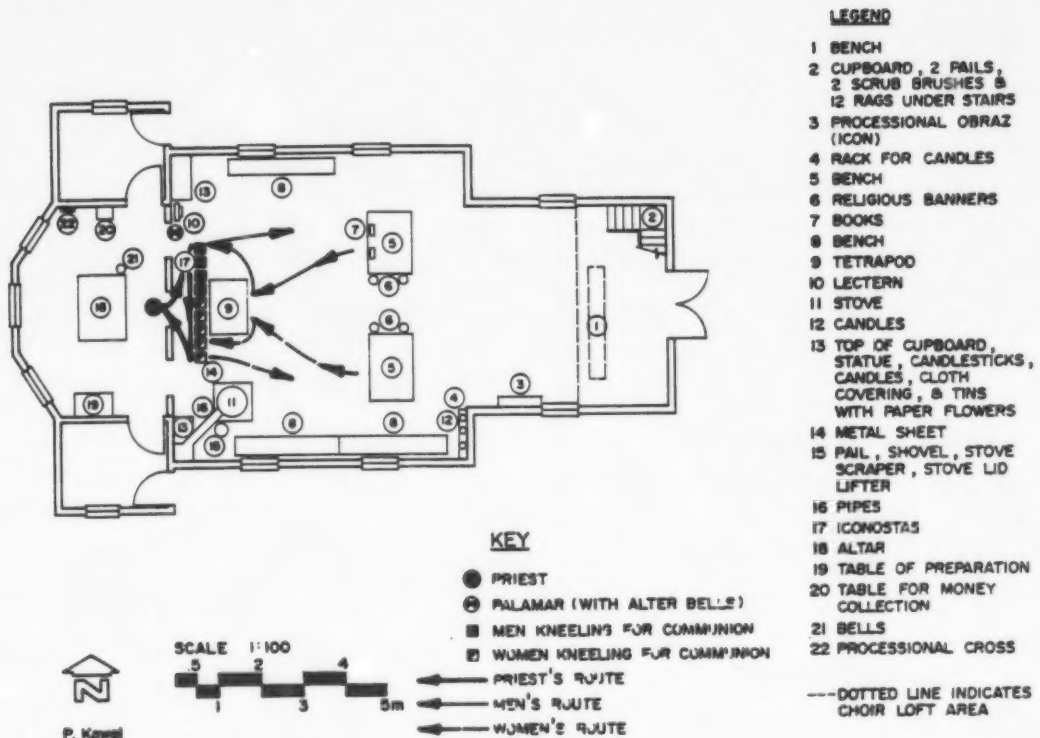


Figure 19: Communion, Buczacz Church.

Following the distribution, the priest turned to the congregation and blessed it with the chalice containing the remaining particles. After an additional prayer, he took the chalice to the preparation table, where he consumed the remaining hosts.¹⁹² A short ektenia of thanksgiving followed.¹⁹³

4. Dismissal

A short series of prayers and petitions concluded the service. This final portion of the Liturgy started when the priest called upon the congregation to "Go in Peace" ("*V myri vyidim*"). In the earliest days of the Church, this ended the Liturgy. However, over the centuries this call had been embellished with additional prayers. The service concluded finally with an extended prayer to which the congregation responded, "Amen", thus confirming all that had transpired during the celebration of the Liturgy.¹⁹⁴

The singing of religious hymns or the performing of a service related to a specific feast day usually followed the conclusion of the Liturgy.¹⁹⁵ In addition, christenings and weddings were commonly performed in the church at this time.¹⁹⁶ During the summer months, the priest might ask parents to leave their children behind for a short (15-20 minute) catechism lesson.¹⁹⁷

5. Parishioner Behaviours During Liturgical Celebrations

Parishioners attending a service at the Buczacz church were usually quiet once inside the church. The most common reasons to leave during a service would be to go to the outhouse or to deal with a crying infant.¹⁹⁸ Nevertheless, some people would step outside for a cigarette, a conversation, or a drink of water.¹⁹⁹ Occasionally, someone might become unruly in church, and there were instances where they were admonished publicly by the priest.²⁰⁰ In general, however, the parishioners were "well trained"²⁰¹ in church protocol.

D. ACTIVITIES AFTER THE LITURGY

The Buczacz parishioners usually spent a half hour or even longer socializing after the conclusion of the church service.²⁰² Adults stood in groups outside the church conversing with one another. Children usually roamed further afield. Occasionally (during the summer months) a confections vendor pulled up on the road near the edge of the church property to sell his wares to appreciative children.²⁰³

After speaking for a period, parishioners slowly made their way home. Occasionally, they might ask friends (especially *kumy*, or godparents) or neighbours to come by for a visit. If someone from a neighbouring township had come to the service, they invariably were invited by some parishioner to come for dinner.²⁰⁴

The priest usually spoke with some of the parishioners for a short period, and then went off to the Greschuk home for a quick lunch. From there he left in the early afternoon for Innisfree, where he caught the 3:32 p.m. train to Mundare (CN Train No. 5). He arrived in Mundare at 4:56 p.m., and then went to the monastery.²⁰⁵ At some time shortly thereafter, he completed any paperwork that was required (e.g., entering baptisms or marriages) and turned over the monies received from the parish to the monastery.

There was no guarantee that the priest would return to the monastery on Sunday. If the service(s) dragged on or if someone in the area was deathly ill and wished to receive the sacraments, the priest stayed over an additional day in the area and boarded the next day's train.²⁰⁶

ENDNOTES

CHAPTER IV ROUTINE SUNDAY SERVICES

1. The phrase used is universal among the informants interviewed.
2. During the interpretive period, 10 Liturgies were celebrated in 1928; 10 in 1929; and 14 in 1930. See *Buczacz Parish Record Book*, pp. 146-161 (1928-1930).
3. These figures are obtained from the *Record Book*.
4. *Zakhidni visti*, April 11, 1930.
5. These parishes were actually referred to more frequently by their range numbers rather than their township or church names.
6. *Propamiatna knyha poselennia Ukrainskoho narodu v Kanadi* (Yorkton, 1942), pp. 356-406 notes several "mission stations" served out of Mundare.
7. Interview with Fr. George Slota, Andrij Makuch, December 15, 1986. Fr. Slota at times served up to 22 parishes in a variety of locations. It was impossible to visit some of them more than once a year.
8. More accurately, one might choose to view the Mundare situation as being extraordinary.
9. These services are examined in greater detail in Chapter Five.
10. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
11. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986; Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986; and Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987.
12. The newspaper started publishing a schedule of services for the entire province in April, 1930.
13. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986; and Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987. The Greschuks could get to church every Sunday once they had an automobile.
14. Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986. Five or six families went regularly. Interview with Fr. George Slota, Andrij Makuch, December 17, 1986, also notes its popularity.
15. Interview with Fr. Bernard Dribnenky, Andrij Makuch, March 6, 1987.
16. This activity is examined in Chapter Three.
17. Interview with John Kit, Andrij Makuch, December 4, 1986; Interview with Fred Dulaba, Andrij Makuch, December 4, 1986; and Interview with Alec Greschuk, Andrij Makuch, December 17, 1986.
18. Interview with Fred Dulaba, Andrij Makuch, December 4, 1986; and Interview with Alec Greschuk, Andrij Makuch, December 17, 1986.
19. Interview with Fr. George Slota, Andrij Makuch, December 15, 1986; and Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986.

20. Unrecorded Interview with Fr. Myron Chimy, Andrij Makuch, December 15, 1986.
21. This specific phrase is used in Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986.
22. Interview with Fr. George Slota, Andrij Makuch, December 15, 1986; and Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986. Later the bread was prepared by brothers in the monastery kitchen.
23. Ibid..
24. Interview with Fr. George Slota, Andrij Makuch, December 15, 1986.
25. Unrecorded Interview with Fr. Myron Chimy, Andrij Makuch, December 15, 1986.
26. Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986.
27. Telephone Interview with J. Norman Lowe, Andrij Makuch, January 28, 1987. Mr. Lowe estimates a \$1.00 figure for the cost of the ticket. Church records indicate \$1.40 was likely the exact amount.
28. Ibid.. Informant accounts of the priest's arrival time are diverse, ranging from around noon to early evening on Saturday.
29. Telephone Interview with Fr. Bernard Dribnenky, Andrij Makuch, January 28, 1987.
30. Interview with John Kit, Andrij Makuch, December 2, 1986; Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; and Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
31. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986.
32. Interview with John Kit, Andrij Makuch, December 2, 1986. Once the informant had mistaken the priest he was to drive to Buczacz for an Orthodox priest because he was wearing a suit, not a habit.
33. Interview with Joe Mazurek, Andrij Makuch, December 4, 1986.
34. Interview with Fred Hlus, Andrij Makuch, December 18, 1986. Drivers usually offered to take the priest's bag. Most priests accepted the offer, while others insisted on carrying their own bags.
35. Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
36. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; and Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
37. Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
38. *Record Book*, p. 166 (Minutes of 1932 Annual Meeting).
39. Interview with John Kit, Andrij Makuch, December 2, 1986; and Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
40. Petro Hlus was born in 1861, making him approximately 65 years old in 1926; Ksenia Hlus was born in 1870, making her 56 years old at that time.
41. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986; and Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987. The new Greschuk home was built of logs with siding.
42. Unrecorded Interview with Bishop Dmytro Greschuk, Andrij Makuch, March 6, 1987.

43. Note the routine entries for this expense in the *Record Book*. Also Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987.
44. In that year, the first mention of such an expenditure is made in the *Record Book*.
45. Note the *Record Book of the Myrnam Parish Record Book*, p. 28 (Minutes of the 1931 Annual Meeting).
46. Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987. The same was also true for the Hlus family when the priests stayed there. Note Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
47. Ibid..
48. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986.
49. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
50. Interview with John Kit, Andrij Makuch, December 2, 1986; Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
51. Interview with Fred Dulaba, Andrij Makuch, December 3, 1986.
52. Ibid..
53. This question seems to have been one asked frequently by the priest.
54. Interview with John Kit, Andrij Makuch, December 2, 1986; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986. Sample catechism questions can be found in "Appendix D".
55. Interview with Fr. George Slota, Andrij Makuch, December 15, 1986.
56. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; Interview with Alec Greschuk, Andrij Makuch, December 17, 1986; and Interview with Fred Hlus, Andrij Makuch, December 17, 1986.
57. Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
58. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987.
59. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
60. Interview with Jennie Kit, Andrij Makuch, February 19, 1987.
61. Ibid.; and Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987.
62. The first such course took place in 1932. Note Interview with Fred Dulaba, Andrij Makuch, December 4, 1986. This is corroborated by *Record Book*, p. 173 (1932 expenses).
63. Interview with Joe Mazurek, Andrij Makuch, December 4, 1986.
64. Interview with Fr. George Slota, Andrij Makuch, December 15, 1986; Interview with Alec Greschuk, Andrij Makuch, December 17, 1986; Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986.

65. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986; and Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
66. Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987. Chmilar usually slept upstairs on these occasions.
67. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986.
68. Interview with Fr. George Slota, Andrij Makuch, December 15, 1986; and Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
69. Unrecorded Interview with Fr. Myron Chimy, Andrij Makuch, December 15, 1986; and Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986.
70. Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987; and Unrecorded Interview with Bishop Dmytro Greschuk, Andrij Makuch, March 6, 1987.
71. Interview with John Kit, Andrij Makuch, December 2, 1986; and Interview with Joe Mazurek, Andrij Makuch, December 3, 1986.
72. Interview with Paul Dulaba, Andrij Makuch, December 4, 1986.
73. Interview with Fr. Bernard Dribnenky, Andrij Makuch, March 6, 1987.
74. Ibid.; Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
75. Ibid.; Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; and Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
76. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
77. Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986; and Unrecorded Interview with Fr. Casimir Kucharek, Andrij Makuch, March 19, 1987.
78. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987.
79. Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986.
80. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
81. Interview with Fred Hlus, Andrij Makuch, March 5, 1987. See also Jean Solovan, *Dad and Mother: The Canadians* (Regina: Brigden's Publications, 1982), p. 85.
82. Note the specific wording in o. A. Luhovy, *Nasha religia* (Yorkton: Redeemer's Voice, 1937), p. 71: "(The commandment) ... tells us not to do without necessity and hard work and to go to Mass on Sunday."
83. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
84. All informants agree that this was the general practice.
85. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986.
86. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986.
87. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.

88. This information is relevant to almost all parishioners.
89. Interview with John Kit, Andrij Makuch, December 2, 1986; and Interview with Joe Mazurek, Andrij Makuch, December 3, 1986.
90. Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
91. Ibid.; and Interview with Joe Mazurek, Andrij Makuch, December 3, 1986.
92. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986; and Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987.
93. Ibid.; and Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
94. Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
95. Ibid.; and Interview with Joe Mazurek, Andrij Makuch, December 3, 1986.
96. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
97. These figures are listed from *Record Book*, pp. 146-165 (1928-1931).
98. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
99. Interview with John Kit, Andrij Makuch, December 2, 1986. This observation is verified by *Record Book*.
100. Ibid.; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
101. Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987; and Interview with Joe Mazurek, Andrij Makuch, March 4, 1987.
102. Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986.
103. Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986.
104. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986.
105. Interview with Jennie Kit, Andrij Makuch, February 19, 1987.
106. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
107. Unrecorded Interview with Bishop Dmytro Greschuk, Andrij Makuch, March 6, 1987.
108. Ibid.; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
109. The dismay of many informants with how "people today are in such a hurry" when they go to church and have "no time" for socializing is particularly revealing in this regard.
110. Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986.
111. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
112. Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986.
113. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.

114. Interview with John Kit, Andrij Makuch, December 2, 1986; Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; and Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
115. Interview with Alec Greschuk, Andrij Makuch, December 16, 1986; Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
116. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; and Interview with Alec Greschuk, Andrij Makuch, December 16, 1986.
117. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
118. All informants are in agreement with this fact.
119. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
120. Interview with John Kit, Andrij Makuch, December 2, 1986.
121. Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986. The informant notes that people considered the rosary a "Polish" phenomenon.
122. Interview with Jennie Kit, Andrij Makuch, February 19, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
123. Interview with Jennie Kit, Andrij Makuch, February 19, 1987.
124. Interview with John Kit, Andrij Makuch, December 2, 1986.
125. All informants agree with these facts.
126. Interview with Alec Greschuk, Andrij Makuch, December 16, 1986; Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987. Several of the informants use the word "prystil" (altar) to denote the tetrapod.
127. Ibid..
128. Interview with Fr. Bernard Dribnenky, Andrij Makuch, March 6, 1987.
129. *The Byzantine Ukrainian Rite* (Ottawa: Canadian Catholic Conference, 1975), p. 32.
130. Interview with Fr. Bernard Dribnenky, Andrij Makuch, March 6, 1987.
131. Paul Yuzyk, *The Ukrainian Greek Orthodox Church of Canada, 1918-1951* (Ottawa: University of Ottawa Press, 1981), pp. 82-83.
132. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
133. Unrecorded Interview with Fr. Casimir Kucharek, Andrij Makuch, March 19, 1987.
134. These terms are used interchangeably by virtually all informants.
135. *Byzantine Ukrainian Rite*, p. 32.
136. *Byzantine Ukrainian Rite*, p. 33.
137. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.

138. Interview with Fred Dulaba, Andrij Makuch, December 4, 1986; and Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986.
139. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987. Special guests were also honoured in this manner in Western Ukraine. Samuel Koenig, "The Ukrainians of Eastern Galicia" (Doctoral dissertation, Yale University, 1935), p. 289.
140. Interview with Fr. Bernard Dribnenky, Andrij Makuch, March 6, 1987; and Unrecorded Interview with Fr. Casimir Kucharek, Andrij Makuch, March 19, 1987.
141. Ibid.. See also Matthew Berko, *The Order for the Celebration of Vespers, Matins and the Divine Liturgy According to the Ruthenian Recension* (Yorkton: Redeemer's Voice, 1957).
142. *A Booklet of Eastern Rite Services and Songs* (Chicago: St. Joseph's Institute, 1979), pp. III-V. This section notes both the order of vesting and an English translation of the prayers said at this time.
143. Interview with Jennie Kit, Andrij Makuch, March 19, 1987.
144. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987.
145. *Byzantine Ukrainian Rite*, p. 3; and *Eastern Rite Services*, p. V-XII. The latter includes an English language text of the prayers said and notes the priest's specific actions.
146. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987.
147. *The Byzantine Ukrainian Rite*, p. 5; and Berko, *The Order*, p. 53.
148. Berko, *The Order*, p. 11.
149. See *Eastern Rite Services*, pp. 1-4 for a translation of the text.
150. *Eastern Rite Services*, pp. 4-8; and *Byzantine Ukrainian Rite*, p. 36.
151. Ibid..
152. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986; and Interview with Alec Greschuk, Andrij Makuch, December 17, 1986.
153. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
154. *Byzantine Ukrainian Rite*, pp. 38-39; and *Eastern Rite Services*, pp. 9-11.
155. *Byzantine Ukrainian Rite*, p. 40.
156. Ibid..
157. Interview with Alec Greschuk, Andrij Makuch, December 16, 1986.
158. Interview with Fred Dulaba, Andrij Makuch, December 4, 1986.
159. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
160. Ibid.; Interview with John Kit, Andrij Makuch, December 2, 1986; Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986; and Koenig, "Ukrainians of Eastern Galicia," p. 292.

161. Interview with Jennie Kit, Andrij Makuch, February 19, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
162. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986; and Interview with Alec Greschuk, Andrij Makuch, December 17, 1986.
163. Ibid.. It is interesting to note that the above-mentioned informants believed the priest to be speaking from memory.
164. Ibid.; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
165. Ibid..
166. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986. Almost the exact same phrase is used by several other informants.
167. Interview with John Kit, Andrij Makuch, December 2, 1986; Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986; and Interview with Joe Lakasewich, Andrij Makuch, December 16, 1986.
168. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
169. Ibid..
170. Note the entries from *Record Book* for the 1928-1930 period. The treasurer supplemented the amount gathered during the collection by up to \$10.00 per service.
171. Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
172. Interview with Joe Lukasevich, Andrij Makuch, December 16, 1986.
173. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
174. *Zakhidni visti*, December 12, 1930. A total of \$6.15 was gathered at a collection during a service in Buczac. The most likely date was May 5, 1930. This was part of a country-wide collection.
175. *Byzantine Ukrainian Rite*, p. 41.
176. C. Kucharek, *The Byzantine-Slav Liturgy of St. John Chrysostom* (Combermere, Ontario: Alleluia Press, 1971), pp. 458-465.
177. *Byzantine Ukrainian Rite*, p. 43; and *Eastern Rite Services*, pp. 16-18.
178. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986; and Interview with Jennie Kit, Andrij Makuch, February 19, 1987.
179. *Byzantine Ukrainian Rite*, p. 43.
180. *Byzantine Ukrainian Rite*, pp. 43-44.
181. Ibid., pp. 44-45.
182. Ibid., p. 46.
183. Ibid., pp. 47-48.
184. Interview with Alec Greschuk, Andrij Makuch, December 16, 1986; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.

185. Unrecorded Interview with Fr. Ivan Makuch, Andrij Makuch, March 7, 1987.
186. *Byzantine Ukrainian Rite*, pp. 48-52.
187. *Byzantine Ukrainian Rite*, pp. 52-54.
188. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986; and Interview with Alec Greschuk, Andrij Makuch, December 17, 1986.
189. Interview with Jennie Kit, Andrij Makuch, December 19, 1986; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
190. *Byzantine Ukrainian Rite*, pp. 55-56.
191. Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987; Interview with Joe Mazurek, Andrij Makuch, March 4, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
192. Alternately, he might do this when the Liturgy had been completed.
193. *Byzantine Ukrainian Rite*, pp. 56-58.
194. *Ibid.*, p. 58.
195. Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987; and Interview with Joe Mazurek, Andrij Makuch, March 4, 1987.
196. These are examined in detail in Chapter Five.
197. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986.
198. Interview with John Kit, Andrij Makuch, December 2, 1986; and Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986.
199. Interview with John Kit, Andrij Makuch, December 2, 1986; Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; and Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987.
200. Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986.
201. *Ibid.*
202. This passage is based primarily on Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; and Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
203. Interview with John Kit, Andrij Makuch, December 2, 1986; and Unrecorded Interview with Bishop Dmytro Greschuk, Andrij Makuch, March 6, 1987.
204. *Ibid.*; Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986; and Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986.
205. Telephone Interview with J. Norman Lowe, Andrij Makuch, January 28, 1987.
206. Telephone Interview with Fr. Bernard Dribnenky, Andrij Makuch, January 28, 1987.



CHAPTER V

SPECIAL SERVICES AND ACTIVITIES

"Routine" services provided the basic form of liturgical practice and church functioning in Buczacz and other rural parishes in East Central Alberta. Most other services might be described as variations on this theme. The major differentiations consisted usually of either additional services or related practices taking place outside the church itself.

The number of "special" services which took place in Buczacz usually outnumbered the number of "routine" ones. In part, this reflects the large number of calendar holidays found in the Ukrainian liturgical year.¹ In a broader sense this underlies the fact that the Ukrainian Catholic Church in East Central Alberta was working with limited resources and had to concentrate its efforts on serving parishes at least during the most significant calendar feast days. This left relatively little time to provide more routine types of pastoral care.

Under such circumstances the parish frequently had to resort to its own resources. This was particularly true in regard to holding of prayer services during the summer months and burying parishioners.

A. PRAYER SERVICES

Two to four times a year during the summer months the diak, in the absence of a priest, led the congregation in a prayer service (utrenia).² This practice had developed in pioneer times when a complete lack of priests led people to gather in the home of Harry Hlus or Josef Bala for prayer services.³ When the church had been built in the early teens, prayer services were held there almost every week from spring to fall.⁴ Cold weather discouraged a weekly occurrence of this practice in winter. The collections taken up during the services also provided a means of raising money for the structure and its furnishings.⁵

In liturgical terms, celebrating an utrenia in the absence of a priest was a highly questionable practice.⁶ But in light of the times—when services were held infrequently and other churches had not yet been built in the area—this sort of development seems almost to have been inevitable.

In the 1920s, the character of the prayer services changed as increasingly they were held less frequently. In fact, by 1930 the practice was little more than a vestige of pioneering times. The most important factor contributing to this was that the Buczacz parish had stabilized and other parishes had developed in the surrounding areas. The religious vacuum of the pioneering era had been filled and the Buczacz church had lost its initial status as a "regional" church. Parishioners now had greater—even routine—access to Sunday services.⁷ Time also took its toll: the diak was getting older and after more than a decade of extensive travelling no longer wished to spend so many of his Sundays on the road in Buczacz.⁸

Accordingly, the prayer services became a fair-weather practice rather than the routine substitution for a celebration of the Liturgy.

The prayer service was conducted in a less formal manner than the Liturgy. The church bell was not rung before its start as no sacraments were present; the diak and his assistants occupied the *krylos* (centre pews) in the nave rather than standing in the choir loft; and a minimum number of candles (i.e., only those on the tetrapod) were lit. Nevertheless, parishioners conducted themselves like they would for a routine Sunday service.⁹

The prayer service started at 10:00 a.m., and lasted approximately 30 to 40 minutes. The services were attended routinely by 60 to 100 people, approximately half the number to attend a Liturgy. No collection was taken up during the service — as had been the practice up to the 1920s.¹⁰

The holding of a prayer service was announced through word of mouth.¹¹ In case of inclement weather — particularly heavy rains — the prayers would be cancelled or postponed.¹²

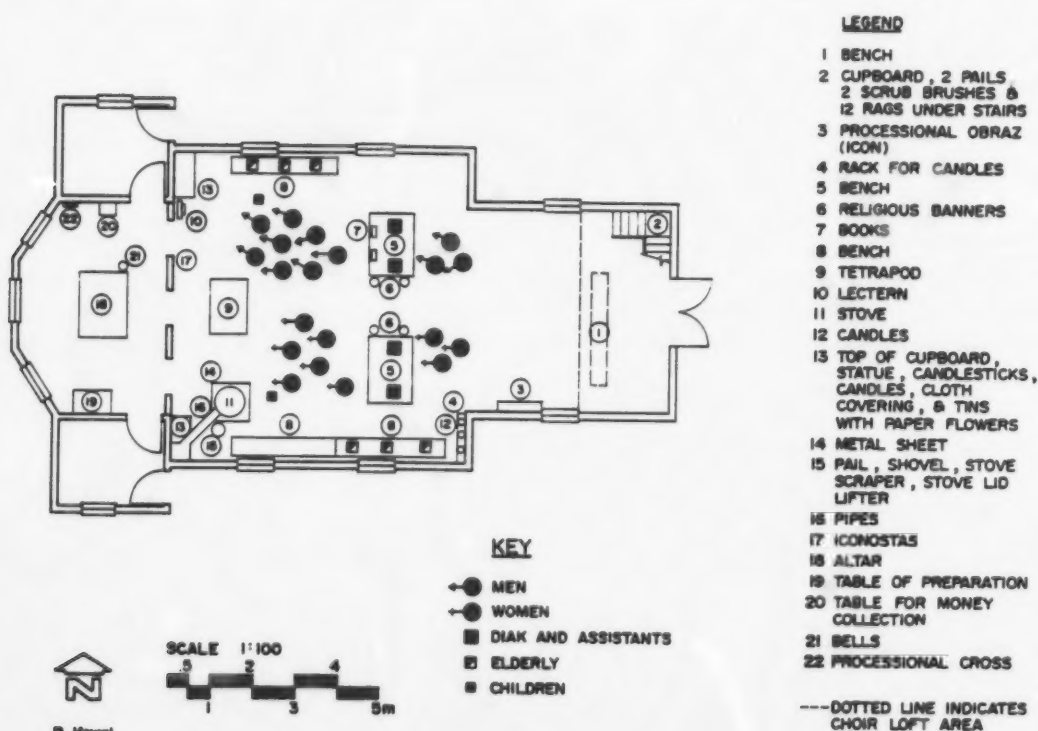


Figure 20: Spatial Arrangement During Prayer Service, Buczacz Church.

B. SEASONAL CELEBRATIONS AND VARIATIONS

The basic liturgical service celebrated at Buczacz often incorporated specific calendar observations. In fact, because of the large number of Ukrainian Rite feastdays and the relative infrequency of church services, seasonal celebrations and liturgical variations were actually closer to the norm rather than the exception in Buczacz.

1. Christmas (Rizdvo)

As Buczacz followed the Julian calendar, Christmas (*Rizdvo*) was observed on 7 January. Because of the practical consideration of obtaining a priest, the Christmas Liturgy in Buczacz was celebrated usually on 8 January — "*na druhyi den sviat*" ("on the second day of the holidays").¹³ It was also likely that unless the priest was planning a Liturgy for *Jordan* (Epiphany), this would be the only service in the area for the month of January.¹⁴

The liturgical variations during Christmas related mainly to activities outside the church structure. The church itself was not dressed in any special manner — Christmas trees and other such decorations were a post-Second World War development.¹⁵ The text of the Liturgy was not altered and no special services were held. The major difference evident in the church was the singing of Christmas carols (*koliady*) before and after the Liturgy.¹⁶

Two or three groups (*grupa*; plural *grupy*) of carollers (*koliadnyky*) went around the district every year bringing wishes for good fortune in the coming year and raising money for the church. This activity accounted for a substantial portion of the annual income of the parish.¹⁷ The practice of carolling for donations was also common in Western Ukraine.¹⁸ That carollers would be making their rounds was announced in church by the priest, but parishioners expected them regardless.¹⁹

The carollers held several evening practices at the homes of individual group leaders before Christmas. Finally, on Christmas day they set off early in the afternoon to cover a specified area east or west of the church. None of the groups had a formal "list" of whom they should visit: they "knew" which people in the area were church supporters and went from one to the next.²⁰

Each group consisted of about six people. In the earliest days of the parish, the "elders" of the church formed most of the carolling groups.²¹ Over the course of the 1920s, "younger" (usually unmarried or recently-married) people in their late teens or early twenties took over as the active carollers. Women also started participating in what had been initially an exclusively male activity.²²

The carollers dressed warmly in clean, Canadian-style clothes. They rode on horse-drawn sleighs. Each group took a set of small bells (*dzvony*), and occasionally a *zvizda* (star design on a pole). A particularly enthusiastic group once dressed up in homemade costumes — an angel (*anhel*), devil (*chorr*), wise men (*tsari*), and shepherds (*pasteri*) — to enliven its activities in a traditional Old Country manner. However, too many parents

complained that the group had frightened their children unduly and further such activity was curtailed.²³

The carollers approached a given home ringing their bell. A group member knocked on the door to ask whether the household would accept carollers. For all intents and purposes, this was a formality. The group stood in the main room of the home (the "kitchen" or mala khata) near the entrance door and sang one carol (the most popular opening carol was "*Boh Predvichnyi*"). A group member then recited a verse wishing good fortune for the coming year (*vinchuvav*). As this was a period of considerable socializing, it was likely that guests would be found at any given household. An additional carol would be sung for each set of guests, in lieu of not visiting their households. The group usually was then treated to food and drinks.²⁴

Although not openly solicited by the group, donations were tacitly expected. Accordingly, one group member held all monies gathered, and a second listed all donations made.²⁵ The amounts collected were later entered into the church Record Book. The usual donation was between fifty cents and one dollar.²⁶

After eating, drinking, and collecting a donation, the group went on to the next home. The stop at a given household would be from 10 to 20 minutes. Toward the end of the day, these stops often became longer as groups became less anxious about completing their rounds.

The carollers were out usually for two full (i.e., an entire afternoon and most of the evening) days. In some instances they might have to continue for yet a third.

Carolling took place in the Buczacz area from at least the time that the church was built — and possibly earlier. However, it ceased for a five year period starting in 1931 as the full impact of the Depression set into the area.²⁷

2. Iordan (Epiphany)

The celebration of Iordan is a major holy day in the Ukrainian church calendar. It was commemorated every year in Buczacz with the blessing of homes by the priest. A special Liturgy commemorated this feastday; however, it was celebrated in Buczacz only occasionally as the priest juggled his schedule between several parishes.²⁸

The Liturgy celebrating Iordan was said on 19 January. The major variation to this service was the blessing of water (*vodokhreshchennia* or *vodosviachennia*) after the Liturgy had been completed. A bratchyk brought water to the church in milk cans and poured it into a tub (*tsyber*; *bochka*). During the Liturgy, the water was kept to the side of the church near the heater so that it would not freeze. It was then carried out and placed on chairs or a wooden box directly in front of the tetrapod. The priest then performed a short ceremony blessing the water. The highlight of this ceremony involved the making of a sign of the cross in the water with a triple-pronged candle (*trysvichnyk*). After blessing the water, the priest went to change his vestments and the parishioners lined up to obtain water for use in

their homes. For this purpose, they brought quart or pint-sized glass containers or some kind of flask. Two bratchyky stood on either side of the tub and poured water from a pitcher into these containers.²⁹

The blessing of water in Buczacz during Iordan was a streamlined version of the Old Country practice, which often involved the blessing of water in a nearby river or creek and the construction of an ice cross. These traditions were observed in some parts of Canada,³⁰ but no suitable body of water existed near the Buczacz church to fulfill this need.

The Iordan service usually was not well attended because of the extremely cold weather which prevailed at this time of year.³¹ In many instances, the male head of the household might be the only family member attending the service.³²

After the Iordan service, the priest travelled with the diak throughout the district blessing the homes of parishioners. The priest was expected around this time of year, and usually he was greeted readily. In some instances, however, his presence frightened young children, who led an extremely isolated existence on or around the farm. This was particularly true if their parents were out at the time the priest arrived.³³

The priest and the diak entered the home, greeted the family, and then blessed the individual rooms. The diak sang, while the priest said a silent prayer and sprinkled holy water with a *kropylo* (aspergillum, or blessed water sprinkler). In some instances, the priest poured holy water into small bore holes located in each corner of the home.³⁴ After the blessing had been completed, priest gave the parishioners a small (two by three inches) religious greeting card, with a black and white photograph on one side and writing on the other. Parishioners usually made a donation (one dollar) to the priest for blessing the home.³⁵ The priest and diak then headed off to the next home. The blessing itself usually lasted five to ten minutes.

Some farmers blessed their outbuildings and animals with holy water after the priest had left. They did this by drawing a sign of the cross on the inside of the doorway to each building with chalk, and then sprinkling holy water inside the structure using a makeshift *kropylo*.³⁶ This followed a common practice in Western Ukraine.³⁷

The priest tried to visit as many parishioners as possible. He could not do this in one day, and had to return at a later date for a longer period of time. In most instances, he did not have an opportunity to visit parishioners who lived on the fringes of the Buczacz area. As he had four parishes to cover with these blessings, the priest might well be expected to have been out on the road for a week or more.³⁸

3. Easter (*Velykden*)

Easter is the major celebration of the Ukrainian church calendar year, and its celebration in Buczacz was a major event. The observance of Easter started with a Lenten fast (*velykyi post*), which lasted for forty days. During this period, people refrained from eating meat on

Mondays, Wednesdays, and Fridays; and did not engage in social activities involving music or dancing.³⁹ As well, they added prostrations (*poklony*) to their prayers, both at home and as they entered the church.⁴⁰

The paper flowers decorating the church were removed at the beginning of the Lenten season to underline that this was a time of sorrow (*zhalob*). They were repaired or replaced at this time and put back up before the Easter celebration.⁴¹

There were a number of services and activities conducted in and around the church just before Easter. This resulted in considerable variation in the scheduling of services, for the priest had several parishes to serve and rotated services among them from year to year.⁴² It also made the priest's schedule at this time hectic and demanding.

Easter activities began about a week or so before Easter Sunday when the priest arrived to hear "Easter confessions" ("*Velykodnia spovid*"). Virtually all parishioners went to confession and communion at Easter. For most of them, it would be the one time a year they did this.⁴³

During the latter 1920s, the priest heard Easter confessions in Buczacz at the home of Tymko and Sofia Greschuk, where he usually stayed over. People started arriving in the early afternoon, and the confessions dragged on well into the evening. The priest heard confessions in his room, while parishioners waited in the dining room or outside.⁴⁴ When finished in Buczacz, the priest moved on to another parish to hear confessions there. By the 1920s, the priest had an approximate idea of how long confessions would take in each given area, and set specific dates for them. These were announced in church during the sermon.⁴⁵

In the earliest days of the parish, membership dues were collected during the Easter confession.⁴⁶ The diak and a member of the church committee sat at a table collecting fees and dispensing cards to paid members. These cards were then presented to the priest before confession was heard. This method ensured that all potential church members were thus signed up, for in pioneering conditions many people might attend church only once a year during Easter.⁴⁷

The focus of Easter celebrations was Easter Sunday, although its observation started several days sooner. Occasionally, the priest came as early as Shroud Thursday to celebrate Strasty. This service involved reading passages from the Gospels depicting the passion of Christ. Between the readings, the parishioners made a number of prostrations. Strasty was a highly specialized service, and was observed only rarely in the Buczacz area before the Second World War.⁴⁸

A Good Friday service (*zalozhennia plashchanytsi*) was held every year in Buczacz. The service focused on telling the story of Christ's death and erecting a mock grotto for his body. The priest usually performed this same service in all of his parishes on the same day, so that its starting time varied from early in the morning to late in the afternoon. In the case of inclement weather, there was as good possibility that the priest would be late as he travelled from another township.⁴⁹

The highlight of the Good Friday service involved a procession (*vkhid*; *obkhid*) which went around the church three times. The procession was quite elaborate, but fairly standard to Ukrainian Catholic churches in the area (see Figure 21).⁵⁰ At the head of the procession was a bratchyk carrying a cross. He was followed by the priest, who held a hand cross, and the diak. Behind them were four bratchyky who held the corners of a cloth bearing an image of the dead Christ (*plashchanytsia*); they were flanked by young men carrying the church banners (*khorovy*; *khoringvy*; *foringvy*; *furingvy*; or *fany*). Four young (usually unmarried) women carried a processional icon of the Virgin Mary behind the *plashchanytsia* bearers (Figure 22 depicts several of the items used in processions, including the icon). Behind them walked half a dozen young boys carrying noise-makers known as *kalatylyky*. Finally, the parishioners lined up for the processional.⁵¹

The procession went around the church three times in a clockwise direction. While this was taking place outside, some parishioners remained inside and transformed the tetrapod into a platform on which the *plashchanytsia* would rest. When the procession entered the church, the *plashchanytsia* was placed on this platform. The parishioners then lined up to kiss the wounds of Christ as represented in the image. Before they came to the mock grotto, they fell to their knees and came forward in that manner.⁵²

The entire *plashchanytsia* ceremony lasted about one hour. The priest left almost immediately thereafter for his next parish; in fact, he usually budgeted one hour for the service and a second hour for travel.⁵³

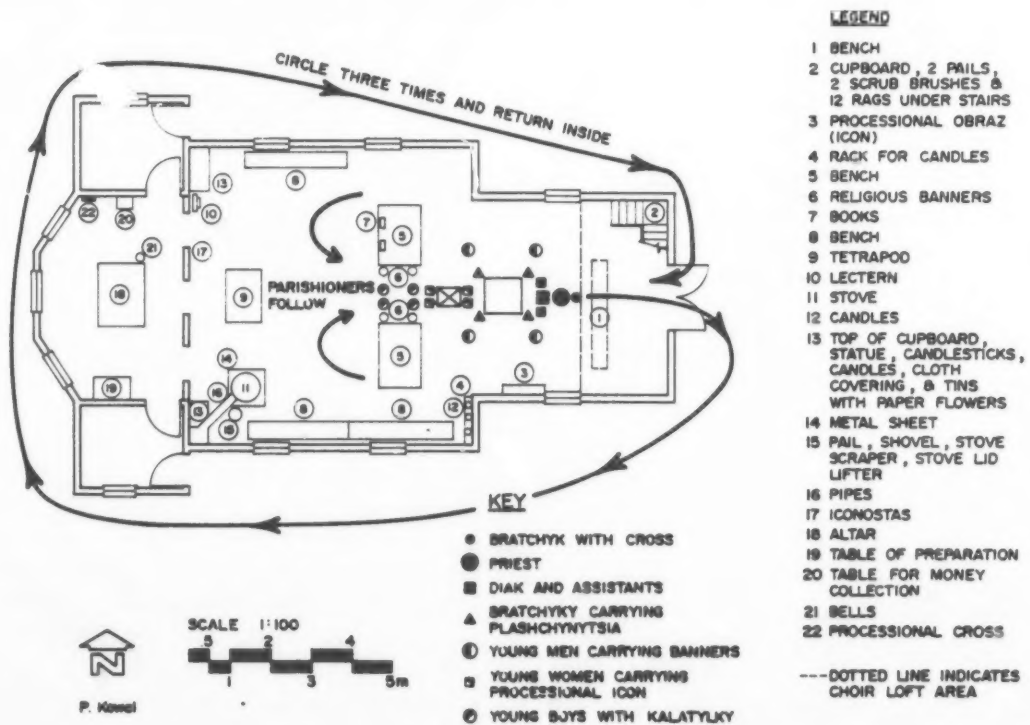


Figure 21: Good Friday Procession, Buczacz Church.



Figure 22: Procession greeting Bishop Neil Savaryn at Buczacz Church, 1944.

Immediately after the priest left for the next parish, the women put up the paper flowers so that they would be in place for Easter service. This practice ceased after the Second World War on the grounds that it was inappropriate to have flowers in the church on what was a day of "sorrow". Henceforth, the flowers were put up on Saturdays.⁵⁴

There was no formal activity in the church on Holy Saturday. After the Second World War, Easter baskets started being blessed on this day; in the 1920s, however, this was usually done after the Easter service.⁵⁵

The Easter service in Buczacz usually took place on Easter Monday rather than on Easter Sunday itself.⁵⁶ Some parishioners did not wish to wait until that day and attended the Sunday service in the location where it was being held; most, however, attended the service locally.⁵⁷

The Easter service started with a second procession that went around the church three times, this time without the kalatyky. The procession then made a formal entrance into the structure. While the parishioners were taking part in the procession, the mock grotto was taken down and the plashchanytsia placed on the altar.⁵⁸ The procession which took place on Easter day was discontinued in the 1960s by the Ukrainian Catholic church because of its redundancy with the Good Friday procession.⁵⁹ The Ressurrection Matins followed.

A celebration of the Liturgy came next, highlighted by the singing of the Easter hymn "*Khrystos Voskres*" ("Christ has risen").⁶⁰ One major activity variation during this Liturgy involved the administration of communion. Because so many people wished to receive the sacrament, it was not feasible for them all to line up at the front of the church. Consequently, the parishioners kneeled in two rows along the length of the church (see Figure 23).⁶¹

Immediately after the Liturgy, the priest blessed Easter baskets. These usually consisted of baskets or large serving bowls holding the core of the family's Easter meal: hard-boiled eggs (which were indispensable to the occasion), *paska* or *babka* (Easter breads), ham, sausage, cheese, butter, horseradish and other foods. The baskets usually also contained simply designed pysanky or Easter eggs. The baskets were covered with a white cloth (occasionally embroidered).⁶²

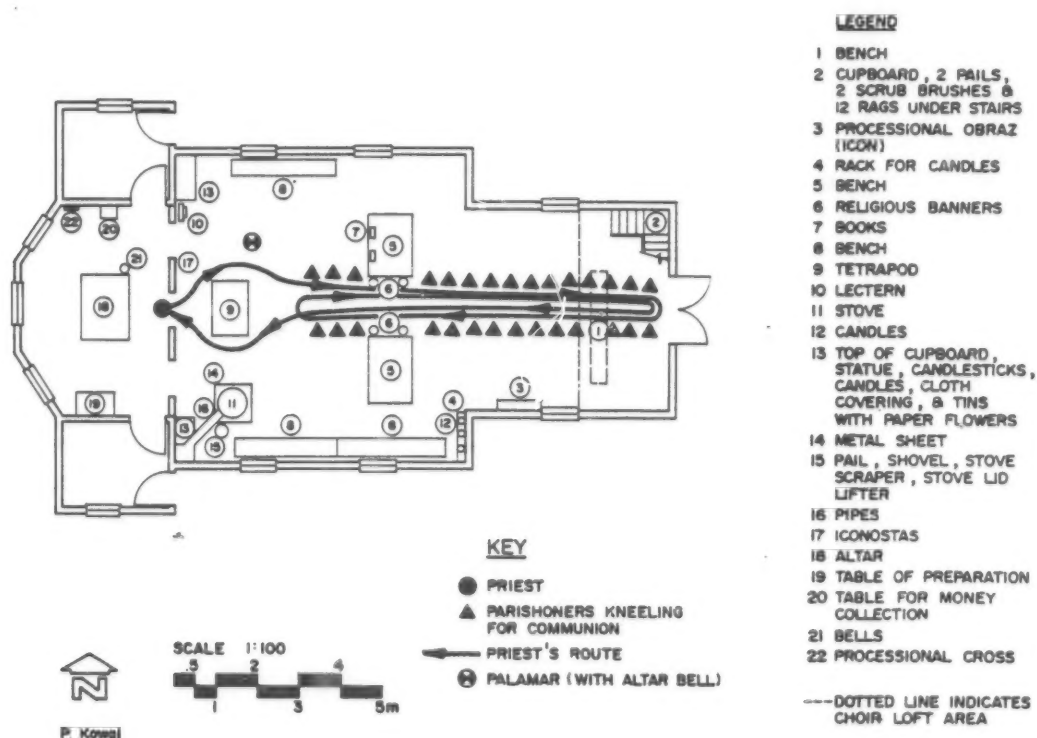


Figure 23: Easter Communion.

The baskets were kept in the family wagon or car, or in some instances toward the side of the church. After the Liturgy, the baskets were picked up by family members. Depending on the weather, they were then placed either inside the church in two rows down the middle, or outside in a semi-circle running the length of the southern elevation. Candles, which had either been brought from home or purchased for five cents from a bratchyk,

were placed in the baskets and lit. A brief ten to fifteen minute blessing ceremony followed.⁶³

Immediately after the Easter services, parishioners gathered outside to socialize as usual. In the earlier days of the parish, the youth participated in traditional Easter activities. Girls joined hands and sang simple songs to movement (i.e., performed *hahilky* or *iahilky*).⁶⁴ Another game involved boys linking arms in teams and having opposing numbers try to break through their chain.⁶⁵ Occasionally loud noises would be made by setting off firecrackers or shooting off a rifle loaded only with powder;⁶⁶ this practice may have emulated the "upheaval" caused by the Resurrection.⁶⁷ By the late 1920s, only vestiges of these practices remained.⁶⁸

After the church services and the festivities outside, the parishioners eagerly returned home for the Easter meal.

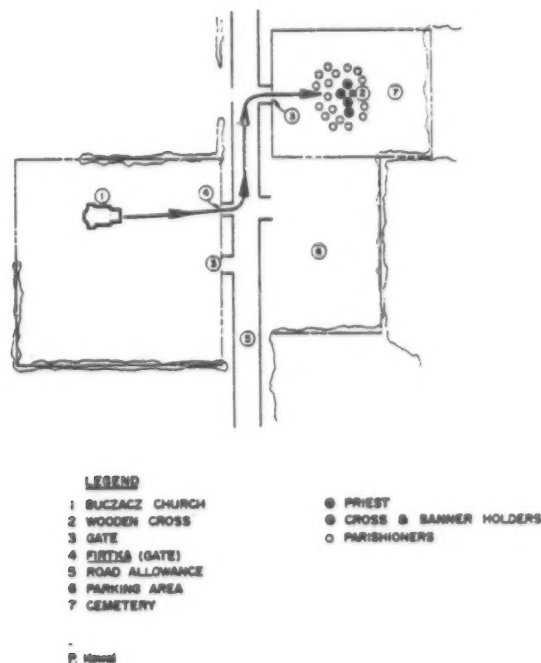


Figure 24: Procession Route to Cemetery for Parastas.

4. Parastas

The commemoration of the dead is an important activity among Ukrainians. In Ukraine, this was most commonly done through the observation of memorials (*pomynky*) forty days after a person's death and then every year on that anniversary date.⁶⁹ In Canada, where the services of a priest were difficult to obtain, private commemorations of this type were not

feasible. Consequently, people in rural parishes like Buczacz showed their respect for the dead during an annual service known as *parastas* or *parastasy*.

Parastas was usually observed during the first Sunday after Easter on which the priest came to celebrate the Liturgy. Alternately, it may have been observed on Pentecost Sunday, if a service was held in Buczacz on that very day. After the Liturgy, the parishioners went out the front doors and across the road to the cemetery in a procession. The line was led by a bratchyk holding a processional cross, followed by the priest and two bratchyky holding black church banners. In the cemetery, the priest stopped in front of a large cross. The bratychyk holding the cross and banners flanked him on either side, and the parishioners moved around him in a circle (see Figure 25). The priest then performed a *panakhyda* (commemorative service for the dead).⁷⁰

After the *panakhyda*, the ceremonial cross and banners were returned to the church. The priest and the diak then performed commemorative services (*parastasy*) at each grave in the cemetery. These lasted about five minutes. Later, family members paid a dollar to the priest and a quarter to the diak for performing the service.⁷¹

Occasionally, family members brought pasky and/or fruits (apples or oranges) and placed these on the graves to be blessed by the priest. These were presented to him as an offering. However, the priests discouraged this practice in the Buczacz area because they could not handle so much food.⁷²

The *parastasy* were held at all the cemeteries in the areas where Catholics had been buried. The services usually lasted until late in the afternoon. Consequently, the priest could expect to stay an extra day in the area before catching the next available train.⁷³

5. Zeleni Sviata (Pentecost)

Zeleni sviata (literally "the green holidays") were celebrated fifty days after Easter. In the case of Buczacz, this might be observed on the second Sunday visit by the priest to the region after Easter.

This feastday was something of a spring festival, as it fell during warm weather. To commemorate the occasion, the church and its surroundings were decorated by the bratchyky a day earlier with green boughs of poplar trees (*osyky* or "*husyky*"). These would be placed inside the church on the sides of the krylos (central pews), along the sides of the stairs, and interspersed about every ten to twelve feet in a row from the front steps to the gate.⁷⁴

The good weather and festive atmosphere of the day usually translated into a large attendance at the Liturgy. Usually as many or even more people would come as had been there for Easter — the additional numbers usually consisting of people visiting from other parishes.⁷⁵



Figure: 25: Procession During Zeleni Sviata, Mundare, 1920s.

There were no variations to the Liturgy on this day. After the service, however, a procession involving the ceremonial cross, banners, and the Gospel took place. It went around the church three times in a clockwise direction.⁷⁶ This procession was in keeping with Old Country tradition in which the priest actually went to individual fields and walked around them, stopping in the cardinal directions to do readings from the Gospel.⁷⁷ A commemorative service (*parastas*) in the cemetery would then follow.

6. The Feast of the Dormition of the Virgin

The August service in Buczacz usually occurred on or near the feast day of the Dormition of the Virgin Mary. This is the commemoration of the "falling asleep" of the Christ's Earthly mother, and her direct elevation — body and soul — to heaven. This feast day was commemorated in Buczacz with the practice of blessing flowers and other fruits of the Earth.

On this day, women brought with them to church flowers (mainly wild roses or daisies) and/or garden produce (cucumbers, carrots, and so forth) interspersed with stalks of wheat. These were bound with thread into a bouquet, and placed at the front of the church (near the statue of the Virgin Mary) during the Liturgy. When the service was completed, the women took their bundles and stood in a semi-circle (See Figure 26). The priest then blessed their bouquets.⁷⁸

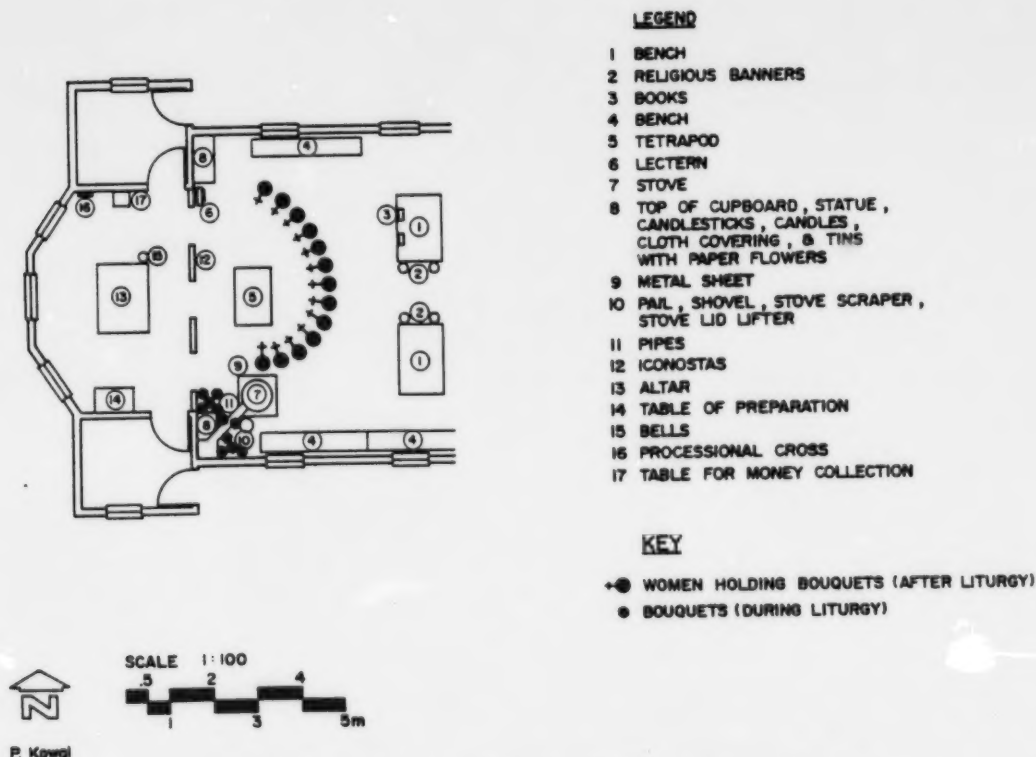


Figure 26: Blessing of "First Fruits of the Earth", Buczacz Church.

The produce was often donated to a person in need. The flowers, however, were dried and kept in a bag in the home. It was believed that the flowers had strong healing and soothing properties. The dried flowers — known as "*blahoslovenne zillia*" or "blessed herbs" — might also be placed into the coffin of a family member or a close neighbour.⁷⁹

The practice of blessing "first fruits of the Earth" was a fairly common one among the Catholic churches of Europe.⁸⁰ The attribution of healing properties to these is of unknown origin.⁸¹

7. Praznyk

The Buczacz church celebrated its *praznyk* (i.e., the feast day of its patron saint) on 21 September. The church had first been named after St. Nicholas (*Mykolai*), whose feast day falls on 19 December. Very quickly, however, the parishioners decided that the September date was far more suitable to a proper celebration because of its warmer weather. Despite the fact that its documents had been drawn up in the name of "St. Nicholas", the church became known as "*Rizdvo Materi Bozhoi*" ("Nativity of the Blessed Virgin Mary").⁸²

The *praznyk* was usually attended by a large number of local parishioners, as well as friends and relatives from neighbouring areas.⁸³ As in Ukraine,⁸⁴ this was a popular

event. It started at approximately 9:00 a.m. with the celebration of a special matins. A Liturgy followed. At the end of the Liturgy, the priest called for a blessing to be bestowed upon the church hierarchy, then the guests who had come, the diak, the stolid supporters of the church, and so forth. After each blessing, the congregation sang the brief prayer, "*Mnohaia Lita*" (literally, "Many Years"). When the priest had finished, the diak asked that the parishioners sing "*Mnohaia Lita*" for the benefit of the priest.⁸⁵

After the service, a procession went around the church three times.⁸⁶

Later, individual parishioners hosted receptions to which they invited friends, relations, and *kumy* (i.e., godparents of one's children). The celebrations generally lasted well into the evening and usually were fueled by large quantities of food and refreshments.⁸⁷

The *praznyk* might well be considered as being second only to weddings in terms of popularity as a social event.

C. LIFE CYCLE OBSERVANCES

The major rites of passage — birth, mating, and death — were commemorated with services at the Buczacz church. On the whole, however, the traditions related to these events were observed more strongly outside than inside the realm of the church.⁸⁸

The manner in which these rites of passage were observed was strongly influenced by a lack of rapid communication and transportation. In many respects, this virtually forced the inhabitants of the Buczacz area to take care of these affairs largely on their own and to rely on the priest basically for essential religious approbation. From the perspective of the priest, the lack of communications and awkwardness of travelling led to a situation in which he himself was never sure what lay in store for him when he went "to visit a colony" ("*ity na kolonii*").⁸⁹

1. Christenings

Most parents attempted to have their children christened as soon as possible after birth — usually within a month.⁹⁰ Given the relatively high mortality rate among children at that time, their concern is understandable.⁹¹

Christenings in the Buczacz area were simple affairs. The parents brought a child to the priest either on Saturday at the Greschuk residence (where he was staying) or on Sunday to the church. The priest performed the baptism, and wrote down whatever information was needed for registering the child's name in the monastery's baptismal records into a small notebook he carried in his pocket.⁹² The parents then went home where a small reception might follow.

The christening ceremony lasted about 15 to 20 minutes. It took place after the Liturgy and any subsequent service in the church had been completed. The *kumy* then stepped forward and stood in front of the tetrapod, the *kuma* (godmother) usually holding the child. Behind

them stood the parents, holding lit candles (see Figure 28). The child was placed on a long linen cloth called a *kryzma*. The material was usually supplied by the parents, although occasionally it would be purchased by the godmother.⁹³ The priest performed the christening rite, which included the pouring of water over the child's head. The responses for the ceremony would usually be sung by the diak, who stood on the north side of the church near the wall.⁹⁴

Frequently, there would be more than one christening to perform after a Sunday service. In this instance, the parties involved lined up in a row or semi-circle in front of the tetrapod.⁹⁵

The priest was usually paid several dollars for performing the christening. The diak received a lesser amount.⁹⁶

After the christening, a small reception might be held at the parents' home. Usually only family, the kumy, close friends, and the priest (if he was not leaving) were invited.⁹⁷ Large receptions were quite uncommon in the area.⁹⁸

This austerity is in stark contrast to christenings in Western Ukraine, which were elaborate ceremonies lasting for up to several days.⁹⁹ No specific reason can be offered for this difference other than to conjecture that the lack of a readily-available priest made the reconstruction of elaborate christening ceremonies difficult in the New World: their elaborateness was stymied by the pragmatic consideration of waiting for the next Sunday visit.

The difference in Old and New World christenings extended even to the choice of kumy and the manner in which they were chosen. In Ukraine, being a godparent involved specific social obligations and parents chose their kumy carefully. In Buczacz, parents might choose their kumy carefully in advance from among their closer friends. However, there were instances in which parents simply looked about at the last minute and chose someone present at the Sunday service to hold their child for the christening.¹⁰⁰ Alternately, there were instances in which a person who had agreed to be a godparent ("*buty za kumu*") simply forgot to show up to church on the day of the christening.¹⁰¹

The birth of the child was usually registered separately with the official agent for vital statistics in the area, Mike Tym.¹⁰²

2. Weddings

Weddings were held in the Buczacz church on Sunday after the Liturgy and any subsequent services. In some cases, a priest might have been informed in advance of a wedding, and he would have issued wedding banns (*zapovidy* or *opovidy*) for the preceding three Sundays.¹⁰³ In other instances, a couple may have gone to Vegreville to obtain their own marriage license and presented it to the priest on the date of the wedding.¹⁰⁴

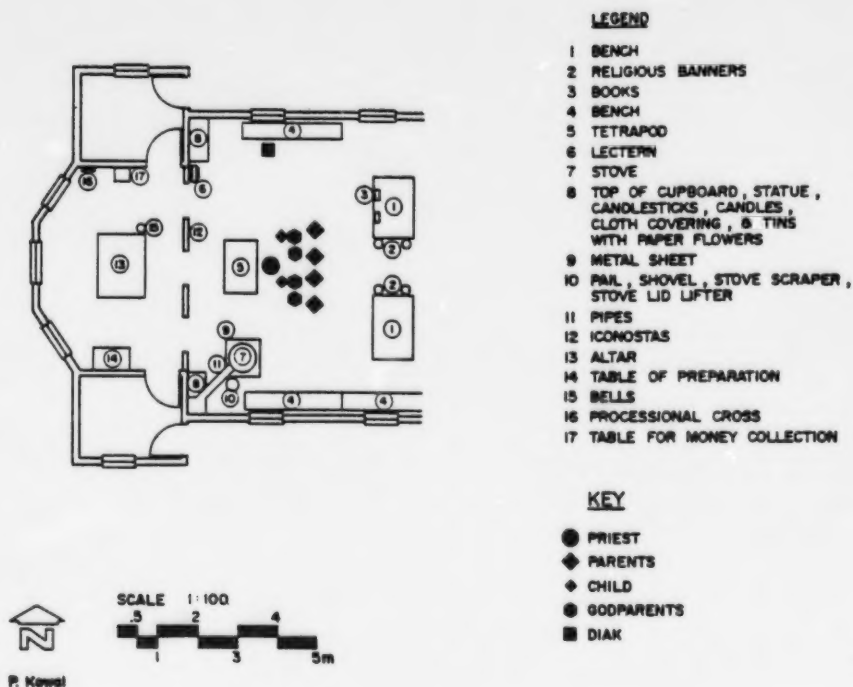


Figure 27: Christenings, Buczacz Church.

The weddings which took place in the Buczacz church were not limited to couples from the Buczacz area. Often people chose the date they wished to be married, and then looked for a location where a priest would be available. Consequently, couples from as far away as Myrnam or Derwant might have come to Buczacz to be wed. By the same token, couples from Buczacz who wished to marry might very well do so at any one of the churches in the district.¹⁰⁵

The bride and groom usually came to church fully dressed for the wedding. If they had come any great distance, they would have stopped off at a neighbouring farmhouse — the most likely being the Joseph Bala home — to change.¹⁰⁶ In the late 1920s, the regular dress for weddings in East Central Alberta included a dark suit with a white ribbon (*stiaszka*) placed over the right breast for men; and a white dress lying just over the knees for women.¹⁰⁷ Couples planning to be married stood at the front of the church on the left side, displacing the children who would usually have stood there.¹⁰⁸

Before the beginning of the Liturgy, the couple spoke with the priest about their intentions. The priest noted the information he required for the monastery's matrimonial records in a small notebook. The couple then usually went to confession and later to communion.¹⁰⁹

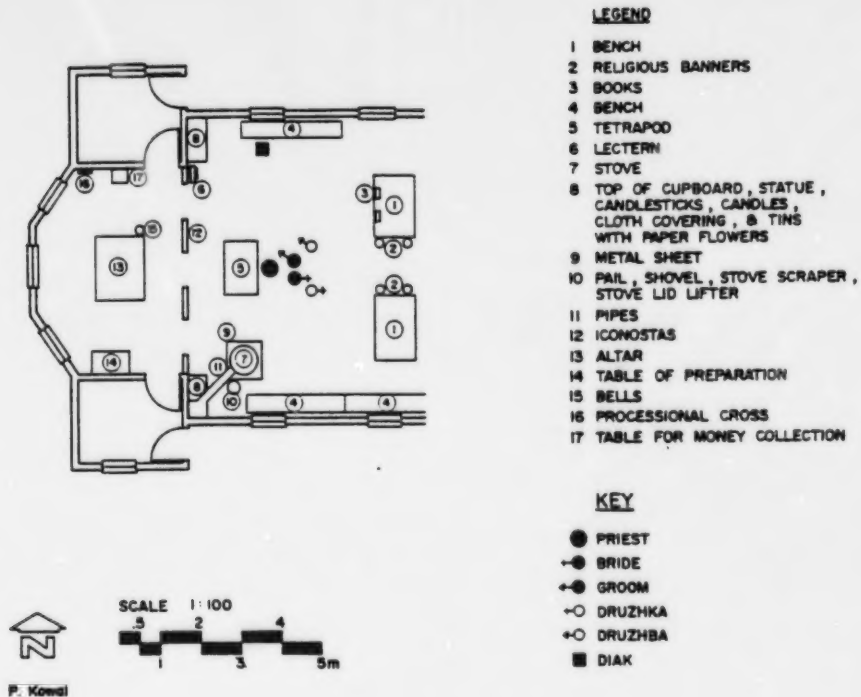


Figure 28: Weddings, Buczacz Church.

The wedding ceremony itself lasted about half an hour. If more than one couple were planning to wed, they would be lined up in a row in front of the tetrapod for a group wedding. The highlights of the wedding included the binding of the couple's hand by the priest (with his stole); the kneeling on a white cloth (usually not embroidered) for the taking of the vows; and the wearing of wreaths by the bride and groom.¹¹⁰ These wreaths were usually plaited out of periwinkle (*barvinok*) the day before the wedding. Old wreaths were stored in the church (under the altar) in the instance that someone wishing to be wed did not have any with them. Sometime around or shortly after 1930, the use of these wreaths went into decline when the parish acquired manufactured "crowns" for use in wedding ceremonies.¹¹¹ In addition to these practices, the *druzhby* and *druzhky* held lit candles for the length of the ceremony.¹¹²

After vows were exchanged, the priest placed rings onto the right hands of the couple. The most common type of ring cost \$5.00 and was readily available from a Jewish storekeeper in Innisfree.¹¹³ The couple then went to the vestry to sign the requisite marriage documents.

The "wedding" (*vesillia*) followed the marriage ceremony (*shliub*) by up to a week. These were usually elaborate affairs which lasted for several days at a time. The priest would often be invited to attend, and in some instances actually came.¹¹⁴

3. Funerals

Funeral practices in the Buczacz area displayed a remarkable degree of self-sufficiency. Most of the activity related to this rite of passage was done without the intervention of funeral homes or clergy. This reflected a pioneer heritage in which practices were developed in response to immediate needs. These conditions started changing in the 1930s.

In the instance that someone was gravely ill at the time of a Sunday service, the priest might visit him with communion and administer the last sacraments.¹¹⁵ In some instances, he departed directly from the church to the infirmed person, asking parishioners to pray as he left.¹¹⁶

When a person died, the wheels of the funeral were immediately set into motion. The first order of business involved obtaining items from the church and contacting the diak and/or priest. A family member went to the Hlus home or to the Bala home to obtain a key and clearance for borrowing church items. They then went to the church to pick up six large candles (with stands) and the Gospel. These were then taken to the home of the deceased. The person who had let the family member(s) into the church then rang the church bell for about five minutes to inform people that a death had occurred in the area.¹¹⁷

Another person went to contact the diak, who usually dropped whatever he was doing and came as quickly as he could. Finally, someone rode into Innisfree to phone the priests in Mundare. They used a local Ukrainian businessman's line, then checked with the operator to determine the cost of the call.¹¹⁸ The priest immediately let that person know if someone would be available to perform the funeral.

Although the situation regarding the availability of priests for performing funerals was certainly much better in 1930 than in 1910, there was no guarantee that a priest would indeed be available to perform a funeral. In fact, evidence suggests that priests may not have been present at all funerals in the area circa 1928-1930.¹¹⁹ Nevertheless, if a priest was available and contacted, he was out on the following train.

The body of the deceased was cleaned and dressed by family members or neighbours as quickly as possible. It was then placed on a bench or a board until a coffin was made. This makeshift structure was covered with a sheet and the body then covered to the chest with a second sheet. This construction was colloquially known as a *katafelka* (literally a "sarcophagus"). The body was placed in the *velyka khata* or "living room" with the head towards the north wall (assuming that the front elevation faced south). A small table was placed between the head of the deceased and the wall, and the Gospel placed on it. The candles borrowed from the church were placed on both sides of the deceased and lit.¹²⁰

A vigil then started over the body: the deceased was not left alone until buried. The main figure in the vigil was the diak, who stayed awake all evening reading verses from a psalterion and — if necessary to keep people awake — ingesting some humour into the situation.¹²¹ One of the most striking aspects of the vigil was the wailing lamentation (*holosinnia*) of women (usually older ones born in Ukraine) over the deceased.¹²² People

would come in and out of the home for the on-going prayers. The women of the house and some neighbours made sure that all were fed.¹²³

A relative or neighbour was asked to build a coffin for the deceased, as well as a cross bearing his or her name. No payment was requested for this work, nor was any requested. The same was true for the digging of a site in the cemetery.¹²⁴

The priest arrived as soon as possible. On the evening of his arrival, a *pankhyda* (prayer service) was held at the home of the deceased. The next morning a funeral Liturgy was held.

The body was taken from the home to the church about an hour before the service. The priest was not present at the home at this time: he waited in the church. The diak accompanied the body on its trek by wagon from the home to the church.¹²⁵

The coffin was carried by six pallbearers into the church and placed on a platform in front of the tetrapod. The funeral cross remained in the wagon. The head of the deceased was placed towards the door and the feet to the sanctuary. The Gospel was placed near the head, and the six large candles (which had earlier been in the house) were placed on either side of the coffin (see Figure 29).¹²⁶

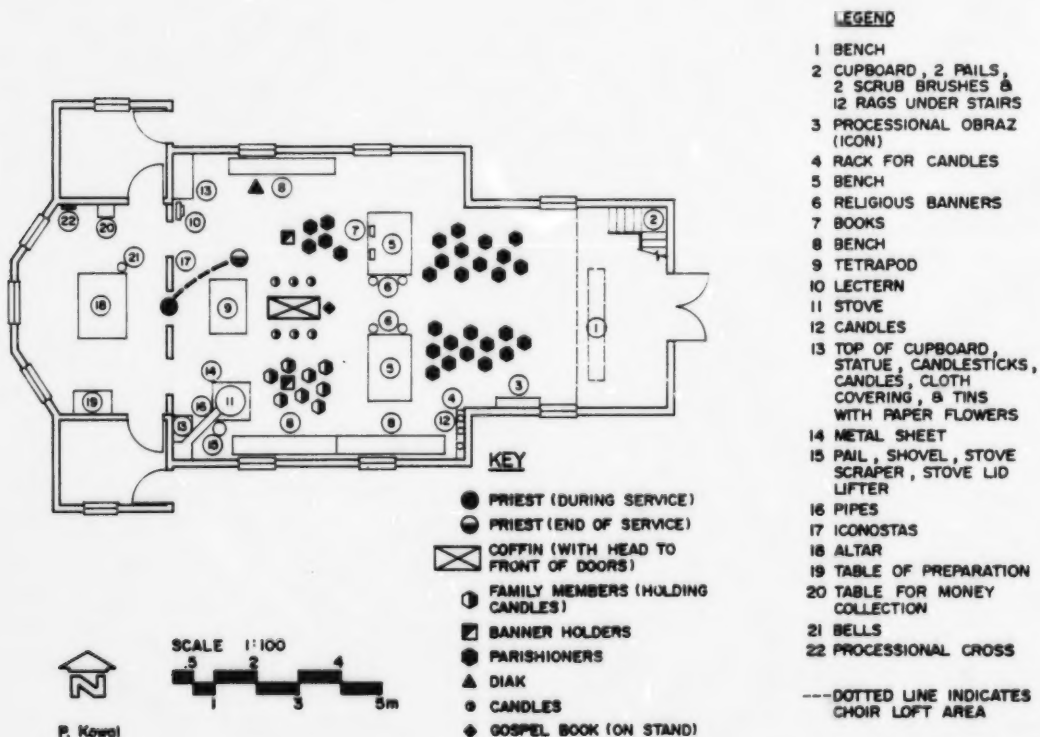


Figure 29: Funerals, Buczacz Church.

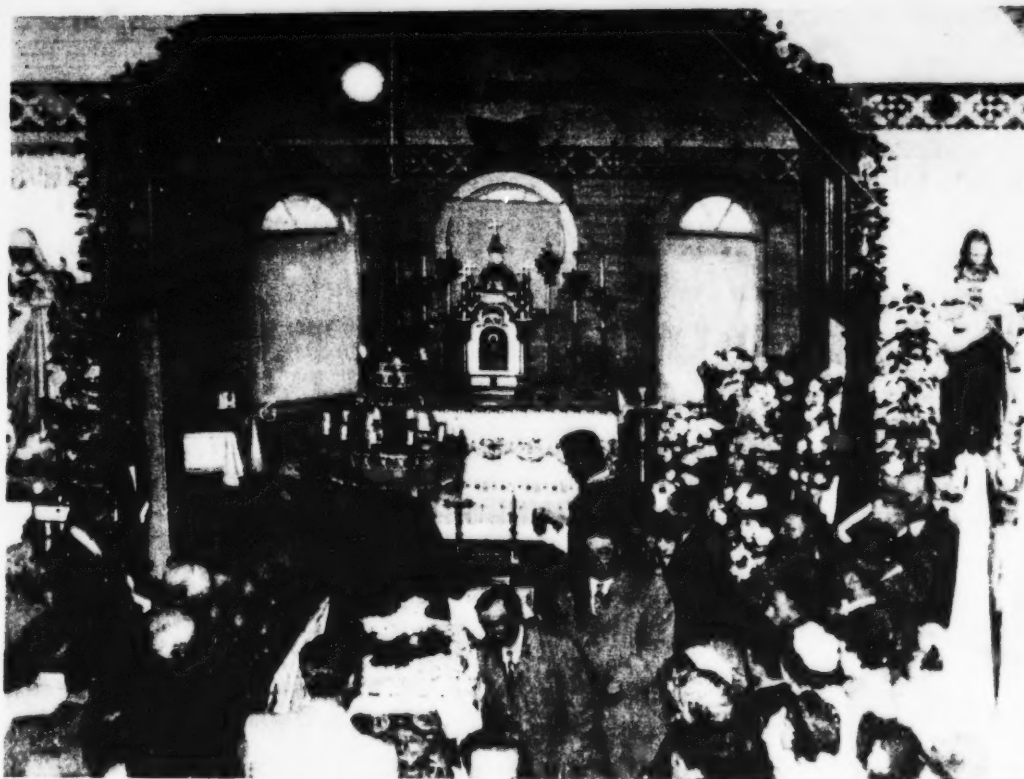


Figure 30: Anne Mazurek funeral, 1953: View from back of Buczacz Church.

The family stood at the front of the church on the south side of the nave. They held lit candles for the duration of the funeral Liturgy; if enough were available for the entire congregation, these too might be distributed.¹²⁷ After the Liturgy, another panakhyda was held. The parishioners and the family then walked around the coffin for a last interchange with the deceased (*poslidnyi potsilunok*). As they circled the coffin, they kissed the icon on the tetrapod and then the hand cross of the priest (see Figure 32). The coffin was then covered and taken out to the cemetery. This was done in a procession involving the processional cross and the black church banners.¹²⁸

The coffin was nailed shut when it arrived in the cemetery. A short prayer service then followed, after which the coffin was lowered into the grave using ropes. As the coffin was lowered, the parishioners sang the funeral hymn "*Vichnaia Pamiat*" ("Eternal Memory"). Family members then threw the handfuls of dirt into the grave, followed by the parishioners.¹²⁹

After the funeral, a reception was held at the home of the deceased.¹³⁰

The priest was paid approximately \$15.00 for travelling and performing the funeral; the diak received about \$3.00 to \$5.00 for his services.¹³¹ These costs were usually borne directly by the family of the deceased. In the case of some poor parishioners, however, a collection might be taken up during the funeral to help defray the costs.¹³²



Figure 31: Anne Mazurek funeral, 1953: View from front of Buczacz Church.

The death which had occurred was registered by the Basilian Fathers in Mundare. As well, it was registered locally with the agent for vital statistics, Mike Tym.¹³³

The funeral practices common to the Buczacz area started changing during the 1930s. One of the major factors was the growing exposure of local residents to the seeming elegance of funeral home services, which many saw as being in sharp contrast to the simple nature of their own practices.¹³⁴ Another major change was the increase in the number of ailing people going to the hospital in Vegreville for treatment, which led to a drop in the number of people who died at home. This was expedited in large measure by the growing number of cars owned by local residents.¹³⁵ Increasingly, the self-sufficiency of the earlier funeral practices was undermined until funerals in the area by and large were catered to and dominated by funeral homes.

Endnotes

CHAPTER V SPECIAL SERVICES AND ACTIVITIES

1. Samuel Koenig, "The Ukrainians of Eastern Galicia. A Study of their Culture and Institutions" (Ph.D. dissertation, Yale University, 1935), pp. 317-318; and J. Katrij, *A Byzantine Rite Liturgical Year* (Detroit/New York: Basilian Press, 1983).
2. Most informants remember this practice well.
3. Interview with John Kit, Andrij Makuch, December 2, 1986; Interview with Joe Mazurek, Andrij Makuch, December 3, 1986; and Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
4. Buczacz Ukrainian Catholic Church, Parish Record Book, 1912-1920.
5. Ibid.
6. Unrecorded Interview with Fr. Casimir Kucharek, Andrij Makuch, March 19, 1987.
7. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
8. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
9. Ibid.
10. Ibid.; Interview with Joe Mazurek, Andrij Makuch, March 4, 1987; and Record Book, 1928-1930.
11. Interview with Jennie Kit, Andrij Makuch, February 19, 1987.
12. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986.
13. Note the entry dates for collection income and payments for the priest in Record Book, 1928-1930.
14. Ibid.
15. Interview with Fred Dulaba, Andrij Makuch, December 4, 1986.
16. Ibid.
17. See Chapter Two, Section 2 for a longer discussion of this matter.
18. Dr. Vasyl Lutsiv, "Zvychai i obychai na Boikivshchyni", in ed. Myron Utrysko, *Boikivshchyna* (Philadelphia/New York: The Boikivshchyna Society, 1980), p. 429.
19. Interview with Fred Dulaba, Andrij Makuch, December 3, 1986; and Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
20. Ibid.

21. This is in line with V. Lutsiv's observation in "Zvychai i obychai", p. 429, that the "starshe brattia" or "church elders" would go carolling in his region.
22. Interview with Fred Dulaba, Andrij Makuch, December 4, 1986.
23. Ibid.
24. Ibid.; and Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
25. Ibid.
26. Record Book.
27. Ibid, 1931-1937.
28. Ibid, 1928-1932. During this period, Epiphany services were held in Buczacz only in 1929 and 1932. Note also Telephone Interview with Fr. Bernard Dribnenky, Andrij Makuch, January 28, 1987.
29. Interview with John Kit, Andrij Makuch, December 4, 1986; Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986; and Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986.
30. A contemporary photograph of this practice can be found in Jars Balan, Salt and Braided Bread: Ukrainian Life in Canada (Toronto: Oxford University Press, 1984), p. 58.
31. Note Table 4.
32. Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986. The informant notes instances in which the entire family (save for the male head) stayed home due to the cold weather.
33. Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986; and Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
34. Ibid.
35. Ibid.
36. Ibid.
37. See M. Osyka, "Z nashoho folkloru," in ed. M. Kryzhanivsky Buchach i Buchachyna: Istorychno-memuarnyi zbirnyk (New York - London: Shevchenko Scientific Society, 1972), p. 348.
38. Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986; and Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
39. Interview with John Kit, Andrij Makuch, December 4, 1986; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
40. Ibid. Lenten restrictions are noted in Rev. A. Luhovy, *Nasha religiiia* [Our Religion] (Yorkton: Redeemer's Voice Press, 1937), pp. 76-81.
41. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986; and Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987.
42. Telephone Interview with Fr. Bernard Dribnenky, Andrij Makuch, January 28, 1987.

43. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986; and Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986.
44. Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987.
45. Ibid.
46. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987; and interview with Fred Hlus, Andrij Makuch, March 5, 1987.
47. Ibid.
48. Interview with Jennie Kit, Andrij Makuch, February 19, 1987.
49. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
50. Ibid.; Interview with John Kit, Andrij Makuch, December 4, 1986; and Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
51. Ibid.
52. Ibid.
53. Interview with Fr. Bernard Dribnenky, Andrij Makuch, December 17, 1986.
54. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986; and Interview with Mary Tarapcki, Andrij Makuch, March 4, 1987.
55. Interview with John Kit, Andrij Makuch, December 4, 1986.
56. Note the dates in the Record Book for Easter income and expenses for 1928-1932 period. This is confirmed in Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
57. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
58. Ibid.; and Interview with John Kit, Andrij Makuch, December 4, 1986.
59. Unrecorded Interview with Rev. Ivan Makuch, Andrij Makuch, March 6, 1987.
60. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
61. Ibid.; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
62. Interview with John Kit, Andrij Makuch, December 4, 1986; Interview with Jennie Kit, Andrij Makuch, February 19, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
63. Ibid.; and Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987.
64. Interview with Fred Hlus, Andrij Makuch, December 18, 1986. One of these games began with the words, "Haiem, haiem, haiivochkoiu; tam do toho za divochkoiu".
65. Ibid.
66. Ibid.; and Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986. V. Lutsiv, "Zvychai i obychai", p. 433 notes a similar practice in which young Boyko men discharged rifles during Holy Week.

67. This explanation is offered in Lena Gulutsan, *Deedo's Children: A Story of John Hryhor*. (Edmonton: by the Author, 1978), p. 49.
68. Interview with Fred Hlus, Andrij Makuch, December 18, 1986.
69. Samuel Koenig, "Ukrainians of Eastern Galicia," pp. 482-483.
70. Interview with John Kit, Andrij Makuch, December 4, 1986; Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
71. Ibid.
72. Ibid.
73. Telephone Interview with Fr. Bernard Dribnenky, Andrij Makuch, January 28, 1987.
74. Interview with Fred Dulaba, Andrij Makuch, December 4, 1986; Interview with John Kit, Andrij Makuch, December 4, 1986; and Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986.
75. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
76. Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987; and Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987.
77. Unrecorded Interview with Rev. Ivan Makuch, Andrij Makuch, March 7, 1987; M. Osyka, "Z nashoho folkloru," p. 351; and S. Koenig, "Ukrainians of Eastern Galicia," p. 315.
78. Interview with Jennie Kit, Andrij Makuch, February 19, 1987; Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
79. Ibid.
80. J. Katrij, *Byzantine Rite Liturgical Year*, pp. 422 and 439.
81. O. Lutsiv, "Zvychai i obychai", p. 437; and S. Koenig, "Ukrainians of Eastern Galicia," p. 316. These sources suggest that this tradition may have developed out of earlier Kupalo rites.
82. Interview with Joe Mazurek, Andrij Makuch, December 3, 1986. This nomenclature is also used in *Propamiatna knyha poselennia ukrainskoho narodu u Karadi* (Yorkton, 1942), p. 386.
83. Interview with Alec Greschuk, Andrij Makuch, December 17, 1986; and Unrecorded Interview with Bishop Dmytro Greschuk, Andrij Makuch, March 6, 1987.
84. Samuel Koenig, "Ukrainians of Eastern Galicia," pp. 315-316.
85. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
86. Telephone Interview with Fr. Bernard Dribnenky, Andrij Makuch, January 28, 1987; and Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987.
87. Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986; and Interview with Alec Greschuk, Andrij Makuch, December 17, 1986.
88. The exception to this rule may be death, if one considers the space in which a body lay after death as an extension of church space.

89. This phrase is used commonly in the literature and speech of the Basilian Fathers.
90. The Liber Baptismorum (Baptismal Record Book) located at the Basilian Monastery in Mundare notes this fact well. Sample entries from this document can be found in "Appendix E".
91. Specific figures in this regard are not available, but a cursory examination of gravestones in the Buczacz area indicate that almost half of the deaths there between 1926 and 1930 occurred among children under 10.
92. Interview with John Kit, Andrij Makuch, December 4, 1986; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
93. Ibid.
94. Ibid.; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
95. Ibid.
96. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987.
97. Interview with John Kit, Andrij Makuch, December 5, 1986.
98. Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986; and Interview with John Kit, Andrij Makuch, December 4, 1986.
99. S. Koenig, "Ukrainians of Eastern Galicia," pp. 401-410; and Radomir Bilash, "Local Groupings and Kinship in Hutsul Society" (unpublished paper, University of Manitoba, 1974), pp. 54-58.
100. Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
101. Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987.
102. Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986.
103. The Basilians' Knyha opovidyi (Marriage Record Book) in Mundare notes this practice. Note also Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987.
104. Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986; and Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986.
105. Ibid.; and Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
106. Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
107. Observe the in-period style as seen in a photograph of the Dan Skoreyko wedding in 81.93/20, Provincial Archives of Alberta. Interview with John Kit, Andrij Makuch, December 4, 1986.
108. Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987.
109. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1986.
110. Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
111. Ibid.; and Interview with Tillie Greschuk, Andrij Makuch, February 20, 1987.

112. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
113. Interview with Joe Mazurek, Andrij Makuch, March 4, 1987; and Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987.
114. Interview with John Kit, Andrij Makuch, December 4, 1986; and Interview with Mary Tarapacki, Andrij Makuch, December 5, 1986.
115. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
116. Ibid.
117. Ibid.; Interview with John Kit, Andrij Makuch, December 4, 1986; Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986; and Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987.
118. Interview with Fred Pshyk, Andrij Makuch, December 5, 1986.
119. In general, the informants recall that priests usually were available for funerals in the Buczacz area circa 1930. In earlier days, however, this was not necessarily the case. No transition date can be established, although it seems most likely that this would have taken place during the 1920s, as church parishes established themselves on a more solid footing.

Two pieces of evidence other than informant testimony suggest that during the 1928-1930 period priests may not have been available for all funerals. The first is the Basilians' own *Liber Mortuorum*, which lists very few funerals during this period. This may have been a simple case of loose administration, but it underscores the fact that a priest's presence at a funeral during this time may not have been given. The second is a reference in a story printed in contemporary pro-Catholic almanac ("Koly ia slabyi", pp. 57-59 in *Providnyk*, 1930), which draws the scenario of a person who was to be buried in a small Manitoba town without a priest present. Significantly, the scenario is presented as not being unusual.

In all likelihood, Ukrainian Catholics in Alberta stood a better chance of having priests present at funerals because of the ability of the priests at the monastery to cover for one another in extraordinary circumstances. Nevertheless, evidence suggests that their presence was not automatic.
120. Interview with John Kit, Andrij Makuch, December 4, 1986; Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986; and Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987.
121. Interview with John Kit, Andrij Makuch, December 4, 1986.
122. Interview with Fred Hlus, Andrij Makuch, March 5, 1987. V. Lutsiv, "Zvychai i obychai," p. 424 notes this practice among the Ukrainians of the Boyko region.
123. Interview with Katie Dmytriw, Andrij Makuch, December 16, 1987.
124. Interview with Fred Hlus, Andrij Makuch, March 5, 1987.
125. Ibid.
126. Ibid.; and Interview with Jennie Kit, Andrij Makuch, February 19, 1987.
127. In the early 1930s, the parish started to charge for the candles used during funerals.
128. Interview with Jennie Kit, Andrij Makuch, February 20, 1987; Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.

129. Ibid.

130. Ibid.

131. Interview with Jennie Kit, Andrij Makuch, February 19, 1987; Interview with Joe Mazurek, Andrij Makuch, March 4, 1987; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.

132. Ibid.

133. Interview with Joe Lukasewich, Andrij Makuch, December 16, 1986; and Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986.

134. Interview with Mary Tarapacki, Andrij Makuch, March 4, 1987.

135. Interview with Peter Kulmatyski, Andrij Makuch, December 18, 1986; and Interview with Fred Hlus, Andrij Makuch, March 5, 1987.

CHAPTER VI

CONCLUSION

Buczacz is a fairly typical example of a small to medium-sized Ukrainian Catholic parish in East Central Alberta. It was large enough to support regular liturgical services; it had a church building with all the requisite items needed for use in religious rites; and it had a stable financial base and organizational structure. However, it was not large enough on its own to sustain a resident parish priest, nor had it developed an extensive auxiliary support structure around the church itself (i.e., church choir, lay organizations, parish hall, concerts, and so forth). In this respect, it was a middle-sized in a range running between mission stations and large parishes with a resident priest and/or an extensive extra-church programme.

The lack of a full-time priest living in the area appears to have affected the parish in several ways. The affairs of the parish were managed almost exclusively by the church committee: the priest was simply as a provider of ecclesiastical services. The socialization of children into a church milieu was difficult because of the infrequency of services and catechism lessons. The manner in which rites of passage were conducted was altered to accommodate the general unavailability of a priest. Finally, because of their relatively small number, the services held in Buczacz often centred around special feast days.

In short, the religious life of the Buczacz parish sought to reconstruct an Old Country form, but the realities of the New World made this impossible. Without a resident priest, the social and institutional completeness of Ukrainian religious life as it had existed at the village level could not even hope to be reconstructed. In the case of a rural parish like Buczacz, the only hope of obtaining anything resembling a resident priest would have been to band together with the other parishes in the Vermillion River area to have a priest serve the entire region.

Notwithstanding the institutional incompleteness of the Buczacz church structure, the parishioners were strongly attached to their church and its traditions. Their phenomenal adherence to church rite and their relatively weak grasp of abstract religious concepts, in fact, begs that the question of devotion to faith versus a blind following of tradition be asked. The parishioners' approach to religion could be dismissed summarily as a belief only in church rite — "dzvony, poklony, ta kadylo i kropylo" ("bells, bows, incense, and holy water"), although this would do an injustice to a genuine piety possessed by the congregation. A more reasonable perspective might be that although the parishioners were not well versed in religious knowledge, their belief was genuine and their adherence to the traditions of their forefathers provided "an anchor for their faith".

A high degree of expressiveness was evident in the church practices at Buczacz: this was very much a peasant approach to religion. Many of the practices which were common during the late 1920s — the kissing of the priest's hand, the extensive use of candles, kneeling under the Gospel during its reading, the belief in the healing properties of "blessed herbs," the holding of all-night vigils over the bodies of deceased people, standing for the

entire duration of the Liturgy — went into rapid decline during the 1940s and 1950s. Ostensibly these changes resulted from the passing on of the pioneering generation of Ukrainian immigrants. It is equally important to note, however, that these changes also reflect the relative social mobility of second and third generation Ukrainian Canadians.

The extent to which the church's role as a social centre reinforced its status as a community institution should not be overlooked. Going to church on Sundays in Buczacz in the late 1920s was a major social outing: it was one of the opportunities for the community to get together. This social aspect was especially pronounced in Buczacz because of the lack of a community hall (*narodynyi dim*) in the area. Only the local annual picnic and the school Christmas concert provided the same sorts of venues for people to meet informally and socialize.

Finally, it is appropriate to examine the role of the Basilian Fathers in the life of the Buczacz parish before 1930, for they provided the catalyst for the founding of the parish and served it for many years. The Buczacz parishioners appear to have been genuinely appreciative of the services of the Basilian Fathers. In Western Ukraine, the Order's strongly pro-Latin Rite orientation had led to pronounced criticisms from traditionalist and nationalist sources. Even in Buczacz, developments during the 1930s and 1940s which promoted the Latinization of church rite — such as the removal of the ikonostas and the attempt to have the parish change to the "new" calendar — met with resistance on the part of the parishioners. Nevertheless, the memory of pioneer times when only the random missionary priest would visit the area appears to have scorched itself into the collective memory of the congregation. Consequently, a true gratefulness for the services of the Order developed in the Buczacz area.

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APPENDIX "A"
ACTIVITY SCHEDULES



BUZACZ ACTIVITY SCHEDULE NO. 1**THE PRIEST****a. Routine Church Services****Saturday Morning**

- 6:00 - rise, clean up, say prayers
- 7:00 - Liturgy in Mundare church
- 8:00 - breakfast
- 9:00 - routine business, add final touches to sermon, pack bags
- 11:00 - lunch
- 11:45 - drive to train station (with second person), purchase round-trip ticket

Saturday Afternoon

- 12:23 - board CN Train No. 6 to Innisfree, read en route
- 1:55 - arrive in Innisfree, meet driver from parish, trip by wagon to Buczacz
- 4:00 - arrive at Greschuk home in Buczacz, clean up and settle in, possibly have tea
- 4:30 - catechism lesson with children (4 to 6 times a year)
- 5:00 - end of catechism lesson

Saturday Evening

- 6:00 - supper
- 6:30 - prayers
- 7:30 - read over sermon, talk with family members or visitors, confer with diak, perform christenings or hear confessions
- 10:00 - retire to room for evening

Sunday Morning

- 6:00 - rise, wash up
- 6:30 - prayers
- 7:30 - read (sermon or other materials)
- 8:20 - prepare to depart for church
- 8:45 - depart for church
- 9:00 - arrive at church, make initial preparations for celebration of Liturgy

- 9:20 - start matins with diak
- 9:25 - hear confessions
- 10:00 - start of Liturgy
- 12:00 - end of Liturgy, additional services, christenings or weddings, catechism lessons (occasionally in summer)

Sunday Afternoon

- 12:30 - return to Greschuk residence
- 12:50 - lunch, pack
- 1:30 - depart for Innisfree with driver from parish (unless delayed with business; in this instance would remain for an additional day)
- 3:32 - board CN Train No. 5 for Mundare
- 4:56 - arrive in Mundare, drive to monastery
- 5:30 - supper
- 6:00 - report and do paperwork (i.e., transfer of monies; registration of baptisms and marriages)

b. Routine Variations of Schedule

i) Christmas

January 7

Priest most commonly serving in parishes to the west of Buczacz (i.e., Kiew or Plain Lake)

January 8

- 8:00 - depart from adjacent township with driver
- 9:00 - arrive at Buczacz Church
- 9:20 - confessions
- 10:00 - Liturgy
- 12:00 - end of Liturgy, christenings as required

ii) Iordan (Epiphany)

N.B.: Priest's schedule very flexible with this period.

January 18 or 19

N.B.: Arrival times for the priest into township during this period flexible (i.e., evening earlier or same day).

- 10:00 - Liturgy

- 12:00 - blessing of water in church
- 1:00 - lunch
- 2:00 - blessing of homes with holy water
- 10:00 - retire

Remainder of homes to be blessed would be done the following day, or at a later day in the week.

iii) Easter

Seven to Ten Days Before Easter Sunday

Priest comes for a day to the area for Easter confessions. These are heard in the Greschuk home over the course of an entire afternoon and into the evening. The next day, the priest departs for an adjacent township where he will hear confessions.

Good Friday

- 1:50 - arrive from Plain Lake for plashchynytsia service
- 2:00 - plashchynytsia service
- 3:00 - depart for Holy Cross Church for same service

Easter Sunday

Services held usually in Plain Lake or Kiew.

Easter Monday

- 7:30 - depart from neighbouring township
- 8:30 - arrive and prepare for service
- 9:00 - Resurrection Matins
- 10:00 - Easter Liturgy
- 12:00 - end of service
- 1:00 - return to Greschuk home (leaving next morning to a third township in the area)

iv) Parastas

Schedule identical to routine service until Sunday afternoon.

Sunday Afternoon

- 12:00 - end of liturgy, procession to cemetery
- 12:15 - panakhyda (commemorative service) in cemetery
- 12:30 - visit individual graves with diak, visit other cemeteries in Buczacz area

6:00 - supper

Sunday Evening

6:30 - prayers

7:30 - visit with family or others, do private readings

10:00 - retire

Monday

3:32 - board CN Train No. 5 to Mundare

4:56 - arrive in Mundare

5:30 - supper

6:00 - report and do paper work

v) Praznyk

Morning and Afternoon of September 20

Schedule as per routine service.

September 21

6:00 - rise, wash up

6:30 - prayers

7:40 - prepare to depart for church

8:00 - depart for church

8:20 - confessions

9:00 - special matins

10:00 - Liturgy

11:45 - procession around church

12:15 - christenings and/or weddings

1:15 - depart directly to Innisfree with driver

3:32 - board CN Train No. 5 to Mundare

4:56 - arrive in Mundare

5:30 - supper

6:00 - paper work and reporting

c. Occasional Events

i) Funerals

This scheme assumes that Day 1 is the day of death and Day 3 is the day of interment. Schedule could potentially vary if, for example, someone were to die in the morning and a priest was available for an afternoon train.

Day 1

- priest notified by phone in Mundare of death, sets time for arrival in Buczacz

Day 2

- 12:23 - board CN train to Innisfree
- 1:55 - arrive in Innisfree
- 4:00 - arrive at Greschuk home
- 5:00 - supper
- 5:30 - prayers
- 6:30 - depart for home of deceased
- 7:00 - panakhyda, speak with family of deceased
- 8:30 - depart for Greschuk residence
- 10:00 - retire

Day 3

Regular service schedule applies until priest enters church.

- 9:30 - body transported to church
- 10:00 - funeral Liturgy
- 12:00 - panakhyda, poslidnyi potsilunok, procession to cemetery, burial
- 1:00 - depart for Innisfree with driver (or remain extra day and attend funeral reception)
- 3:32 - board CN train for Mundare
- 4:56 - arrive in Mundare, supper, paper work

BUCZACZ ACTIVITY SCHEDULE NO. 2

THE DIAK (CANTOR)

a. Routine Church Services

i) Monthly Services with Priest

Saturday

- 6:00 - arrive at Greschuk home from Morecambe, supper
- 7:00 - spend evening with Greschuk family, confer with priest
- 10:00 - retire to bed

Sunday

- 7:00 - rise, wash up
- 8:30 - prepare to drive to church
- 8:45 - drive to church with priest
- 9:20 - utrenia (matins)
- 10:00 - lead congregation in Liturgy
- 12:00 - assist with christenings, weddings, or special blessings (as required)
- 12:45 - depart for Morecambe or Greschuk home

ii) Prayer Services Without Priest

- 6:00 - rise, wash up
- 7:30 - depart for Buczacz from Morecambe
- 10:00 - lead in prayer service
- 10:45 - prayers finished
- 11:15 - depart for Morecambe or to local parishioner's for lunch

b. Routine Variations of Schedule

i) Iordan (Epiphany)

- 10:00 - Liturgy
- 12:00 - assist priest with blessing of water
- 1:00 - lunch

2:00 - drive priest around district and assist with the blessing of homes

This activity could not be finished within one day. Priest likely would stay over a second day or return to area at another time to finish. Cantor would again assist.

ii) Parastas

10:00 - Liturgy

12:00 - procession to cemetery across road, panakhyda (a commemorative service) performed

12:30 - assist priest with performing of commemorative services at gravesites in this cemetery and other cemeteries in the area

6:00 - supper

7:00 - depart for Morecambe

c. Occasional Events

i) Funerals

The following schedule is based on an assumption that a funeral would take place over a period of three days from time of death to burial.

Day 1

- notification of death, finish off immediate chores and depart for home of deceased as soon as possible
- prayers, reading of psalms, vigil over body

Day 2

- vigil continues
- 7:00 - panakhyda (commemorative service) with priest
- 8:30 - resume vigil

Day 3

- 9:00 - prayers at home of deceased
- 9:30 - body moved to church
- 10:00 - funeral Liturgy
- 12:00 - burial at cemetery
- 1:30 - reception at home of deceased

BUCZACZ ACTIVITY SCHEDULE NO. 3
THE HOLOVA (CHURCH COMMITTEE HEAD)

a. Routine Church Services

Month Previous

- ensure driver available for priest (remind if necessary), ensure that church will be cleaned and opened

Saturday

- 2:00 - assist in cleaning of church (occasionally)
- 7:00 - visit priest at Greschuk residence to discuss church affairs and next service

Sunday

- 7:00 - open church and light heater (occasionally in winter), take care of last minute cleaning
- 12:00 - count money donated during collection (together with treasurer and one trustee), contact driver regarding next service

b. Routine Variations of Schedule

i) Christmas

- ensure that carollers out for church

ii) Iordan (Epiphany)

- ensure that water brought to church

iii) Annual Meeting

- ensure that all arrangements made for meeting and that books checked by auditors
- open meeting; oversee choosing of chair

iv) Easter

- ensure that church will be thoroughly cleaned

v) Zeleni Sviata (Pentacost)

- ensure that church decorated with boughs

vi) Mid-Summer

- ensure clean-up of church yard and cemetery

vii) Praznyk

- ensure that church cleaned (if necessary)

c. Occasional Events

i) Funerals

- give clearance for use of church items

ii) Repairs or Improvements

- co-ordinate as needed

BUZACZ ACTIVITY SCHEDULE NO. 4
A BRATCHYK

a. Routine Sunday Services

Saturday Afternoon

- 2:00 - clean up church for next day
- 4:00 - finish cleaning

Sunday

- 5:30 - rise (winter months)
- 6:00 - leave for church
- 6:30 - light fire in heater (winter months), clean up and prepare as needed
- 9:50 - light candles on altar
- 12:30 - lock church

b. Routine Variations of Basic Schedule

i) Jordan (Epiphany)

- bring water to church, dispense after service

ii) Annual Meeting

- be certain to attend

iii) Easter

- assist women with clean-up by supplying water and moving heavier items

iv) Zeleni Sviata

- decorate church day previously with boughs

v) Mid-Summer

- clean up church yard and cemetery

BUCZACZ ACTIVITY SCHEDULE NO. 5
A MALE PARISHIONER

a. Routine Church Services

Saturday

- 6:00 - finish off as many chores as possible
- 7:30 - assist in washing children
- 9:00 - bathe
- 10:30 - retire

Sunday

- 6:00 - rise, do chores
- 7:30 - prepare horse
- 7:45 - wash up, shave
- 8:00 - breakfast
- 8:30 - assist children to dress
- 9:00 - leave for church
- 9:30 - arrive at church
- 10:00 - Liturgy
- 12:00 - socialize after Liturgy
- 12:30 - leave for home or to neighbours

b. Routine Variations of Schedule

No major variations except for passive participation as per priest and diak schedules.

BUZACZ ACTIVITY SCHEDULE NO. 6

A FEMALE PARISHIONER

a. Routine Church Services

Week Previous

- check over clothes to be worn, clean and press as needed

Saturday

- finish off as many chores as possible, prepare Sunday meal(s), check clothes if necessary

7:30 - bathe children

9:00 - bathe self

10:30 - retire

Sunday

6:00 - rise, do chores

7:30 - prepare breakfast

8:00 - breakfast

8:15 - wash dishes

8:30 - dress children, self

9:00 - leave for church

10:00 - Liturgy

12:00 - socialize after Liturgy

12:30 - leave for home or to neighbours

b. Routine Variations of Schedule

i) Easter

- assist in cleaning church a week before Easter Sunday and possibly changing paper flowers

ii) Feast of the Dormition

- bring a bouquet of flowers and produce to church to be blessed

BUZACZ ACTIVITY SCHEDULE NO. 7
A YOUTH PARISHIONER

a. Routine Church Services

Saturday

- 3:30 - leave for catechism lessons
- 4:30 - catechism lessons
- 5:15 - leave for home
- 7:30 - bathe
- 8:30 - retire

Sunday

- 6:00 - rise, assist with chores
- 7:30 - wash up
- 8:00 - breakfast
- 8:30 - dress
- 9:00 - depart for church
- 10:00 - Liturgy
- 12:00 - socialize after Liturgy
- 12:00 - depart for home or to visit



APPENDIX "B"
RURAL COMMUNITIES AND TOWNSITES
SERVED BY THE BASILIAN FATHERS
IN EAST CENTRAL ALBERTA,
1928-1930



**RURAL COMMUNITIES AND TOWNSITES
SERVED BY THE BASILIAN FATHERS
IN EAST CENTRAL ALBERTA,
1928-1930***

Angle Lake
Bellis
Borshchiw
Chipman
Cookville
Darling
Delph
Derwent
Egremont
Eldorena
Haight
Hilliard
Innisfree (Buczacz)
Innisfree (Myroslawna)
Kiew
Krakow
Lavoy
Leeshore
Monkman
Mundare
Musidora
Mymam
Northern Valley
Peno
Plain Lake
Radway
Ranfurly
Redwater
Skaro
Smoky Lake
Spedden
Stry
Vegreville
Vilna
Wostok

* the locations cited are based on in-period records housed at the Basilian Monastery in Mundare



APPENDIX "C"

SCHEDULE OF CHURCH SERVICES IN BUCZACZ, 1930



SCHEDULE OF CHURCH SERVICES IN BUCZACZ, 1930 *

Date	Day of Week	Feast Day	Activities
January 7	Tuesday	Christmas	Liturgy; carolling
January 18	Saturday	Epiphany (day before)	Liturgy; blessing of water in church; blessing of homes
February 9	Sunday	33rd Sunday after Pentacost	Liturgy
March 2	Sunday	36th Sunday after Pentacost	Liturgy
March 23	Sunday	39th Sunday after Pentacost	Liturgy
April 18	Friday	Good Friday	Special service; procession
April 21	Monday	Easter	Resurrection matins; procession; Liturgy; Easter games (?)
May 2	Sunday	2nd Sunday after Easter	Liturgy
June 8	Sunday	Pentacost	Liturgy, procession; parastas in cemetery
June 22 **	Sunday	2nd Sunday after Pentacost	Matins led by diak
July 7	Monday	St. John the Baptist	Liturgy
July 20 **	Sunday	6th Sunday after Pentacost	Matins led by diak
August 3	Sunday	8th Sunday after Pentacost	Liturgy; (possible) blessing of first fruits of harvest
August 17 **	Sunday	10th Sunday after Pentacost	Matins led by diak
September 21	Sunday	15th Sunday after Pentacost; feast of Birth of B.V.M.	Liturgy; procession; praznyk
October 19	Sunday	19th Sunday after Pentacost	Liturgy
November 9	Sunday	22nd Sunday after Pentacost	Liturgy
November 23	Sunday	24th Sunday after Pentacost	Liturgy
December 19	Friday	St. Nicholas	Liturgy; possible elements of praznyk

*dates indicated are based on entries in parish Record Book.

**dates given for matins led by diak are interpretive, and not based on extant records.



APPENDIX F
GLOSSARY OF UKRAINIAN TERMS



GLOSSARY OF UKRAINIAN TERMS

avdytory	auditors
"baksa" =	"box", referring to a coffin
baliia	washtub
"begz" =	"bags" (of candy)
besida	talk or discourse, referring to a sermon
blahoslovenne zillia	blessed and dried flowers believed to possess healing qualities
Boh	God
"Bohorodytse Divo"	"Hail Mary"; a common prayer
"Boh Predvichnyi"	the most standard Ukrainian Christmas carol
bohosluzhennia	Divine Liturgy
brat, bratchyk	one of the core group of male church supporters
chlen	member
chyn	monastic order
"chymen"	"chairman"
diak, "diek"	cantor
domovyna	coffin
dzhanok	pitcher (used to distribute holy water)
"dzeli binz"	jelly beans
dzvin	church bell(s)
dzvinok	altar bell(s)
ektenia	litany passages said during certain parts of the Liturgy
"fany" =	khorovy
figura	statue
firman	driver or chauffeur
"foringvy" =	khorovy
grupa	group (of carollers)

hahilky	song and movement games played by young people after the Easter service
holova	head of the church committee
hrib	grave
hromada	community (referring specifically to church members)
"husyky" =	osyky
Ievanhelia	Gospel
ikonostas	a wall of pictures separating the sanctuary and nave
Iordan	Epiphany
"iutrenia" =	utrenia
kadylo	censer, used commonly during the Liturgy
kalatylky	wooden noisemakers used during Good Friday services
Kaliendar	calendar, referring specifically to adherence to the "old" Julian calendar or the "new" Gregorian calendar
kasa	church funds
kasier	treasurer
"katafelok"	the resting place of a deceased person while lying at their home
katekha	catechism
"kazania"	sermon
"kendi(z)"	candy
chor	choir
"khorovgy" =	khorovy
khorovy	church banners used during processions or other ceremonial occasions
khrestyny	christening
khustyna	kerchief
kliuch	key
kolach	braided bread
koliada	Christmas carol
koliadnyky	carollers

"kolonia" =	"colony", referring to individual settlements of Ukrainians in Alberta (and other Prairie provinces)
komitet	church committee
kontoliory	auditors
"kontrakt" =	"contract", referring to the church title
koshyky	baskets (used for blessing food at Easter)
krylos	pews in the church used either by elderly church members or the diaky
kryzma	white cloth used during christenings
"ksiondz" =	sviashchenyk
kum, kuma, kumy	godfather, godmother, godparents
kvity	flowers, referring to paper flowers in Buczacz Church
lavky	benches
"lonch" =	"lunch"
"Materi Bozhy"	the "Mother of God"; a diminutive form referring to the adopted name of the Buczacz Church (i.e., Birth of the Blessed Virgin Mary)
merlets, merlyi	"the dead one"; a deceased person
"miting", "mitink"	a meeting
mitli	brooms
"Mnohaia Lita"	"Many Years", a short song which is both a blessing and a wish for good fortune
molodi	"the young ones"; a wedding couple
molytvennyk	prayer book
monakh	monk
Monder	Mundare
motus	rope
mylo	soap
myr	oil used for anointing
myaka	bowl
obkhid	procession
obriad	church rite or Rite

obrus	table cloth
osyky	poplar (branches used to decorate church during Pentacost)
"Otche Nash"	"Our Father"; a common prayer
palamar	priest's main assistant during Liturgy
panakhyda	a memorial service for the dead
parastas	a memorial service for the dead
pist	fast
plashchynytsia	a cloth image of the dead Christ used during Easter services
pokhoron	funeral
poklony	low bows in which one prostrates themselves and touches their head to the ground; performed during the Lenten period
polotno	material, referring to plain white sheet
popil	ashes
poroshok	"powder", referring specifically to incense
poslidnyi potsilunok	"the last kiss"; the last portion of the funeral service during which people walk around the coffin to pay their final respects to the deceased
potiah	train
praznyk	feast day of patron saint of church
propovid	sermon
proskomydiia	preparatory table located in sanctuary to side of altar
"protsesiia" =	obkhid
prychastia	communion
prysidatel	chairman of a meeting
"prystolok" =	tetrapod
psaltyr	Psalter, a book of prayers
"rench" "range",	referring specifically to township descriptions
Rizdvo	Christmas
rushnyk	a towel (or embroidered cloth)
rushnytsia	rifle

sekretar	secretary
"shit" =	polotno, a piece of plain material
shliub	marriage ceremony
"Slava Isusu Khrystu"	"Praise be to Christ"; a very common greeting among pious Ukrainians
"Slava na Viki"	"Let us praise (him) for all ages"; the appropriate response to "Slava Isusu Khrystu"
sloik	jar or container (used for holy water)
sluzhba	a church service, most commonly referring to Liturgy
Sluzhba Bozha	Divine Liturgy
spovid	confession
starshyi brat	"older brother"; the priest's main assistant during the Liturgy
stolyk	table, referring specifically to the tetrapod
Strasty	a Holy Thursday service
"stsiina"	ikonostas
"sviachenyk" =	sviashchenyk
sviashchenyk	priest
sviato, sviata (plural)	feast day or holy day(s)
Sviatoho Mykolaia	"of Saint Nicholas"; the original and legally registered name of the Buczacz Church
svichka	candle
svitlo =	svichka
svitski sviashchennyky	"secular" priests (i.e., priests not of a monastic order)
tatsa	collection; also may connote collection plate
"telirka"	collection plate
tetrapod	table standing in nave in front of ikonostas on which an icon and cross are situated
trosti(z)	trustee(s) of church
trumlo	coffin
"tryin" =	potiah

trysvichnyk	a three-pronged candlestick used in blessing water
tsarski vrata	the central doors of the ikonostas
tseber	washtub or basin
tsebryk	tseber
tserkva	church
tsykorky	candies
utrenia	matins
valizka	suitcase
Vasyliiany	Basilians
Velykden	Easter
vesillia	wedding (reception)
"Vichnaia Pamiat"	"Eternal Memory"; prayer sung during funerals and commemorative services
vinchuvaty	to wed
vinok	wreath (worn during wedding ceremony)
vkhid	obkhid
voskovi svichky	large wax candles
zakhrystiia	sacristy and vestry
zalozhennia plashchynytsi	Good Friday service which constructs a mock grotto
zapovidy	wedding banns
zariad	church committee
zastiashka	long ribbon worn by groom at wedding

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